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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

**T**HERE is no duty more frequently urged upon young divines, by their elder friends and brethren, than that of avoiding the fear of man. I fully admit the great necessity and propriety of the advice, and have to regret only that a somewhat more distinct specification of the evils to be shunned does not accompany the injunction.

When a young clergyman, upon entering a scene of important ministerial labours, is told, that "the fear of man bringeth a snare," what, sir, is usually intended by his friend, and understood by himself, to be the full purport of the observation? Why, evidently, that he is not to shrink from a conscientious promulgation of his theological principles; that he is boldly to rebuke vice; that he is not to connive at formality or fashionable error; that he is to dispense to his parishioners "the whole counsel of God" with faithfulness, and zeal, and simplicity; that he is to make no sacrifice to the world, or to expediency, or to personal interest; but is to persist in a firm and frank avowal of Christian truth, not excepting the most unpopular and painful topics of his responsible vocation.

Now, sir, all this advice is excellent as far as it extends: but it is not sufficiently specific to meet *some* of the peculiar exigencies of the present times. The adviser evidently takes for granted, that all the danger to a young divine of piety, is in the quarter of worldliness and irreligion. Upon entering a parish where the

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preceding minister, from whatever cause, has not been faithful in preaching the Gospel in its full meaning and extent, this may sometimes be the case; but in a parish differently circumstanced, and where the profession of religion is more common, the advice by no means assumes a province sufficiently extensive. The dangers of a pious minister ostensibly begin with his enemies, but they frequently end with his friends; and in every view of the subject, the fear of man is as often likely to bring a snare in the latter case as in the former. I thus deduce the proposition:

Imagine a country town or village in which religion, if attended to at all, is evidently little more than "a name to live while men are dead," a "form of godliness without the power." A minister of active piety, we will suppose, undertakes a cure of this description, impressed as he ought to be with the importance of the above-mentioned maxim, and determined by the grace of God to put it into practice. In such a case, sir, I fully acknowledge that much religious firmness, and a strong and permanent sense of the power and presence of God, and the responsibility of his own sacred vocation, are requisite to keep him fixed in this arduous resolution. I readily admit, while I deeply regret, that the temptations of the world, and the desire, perhaps, of being acceptable to many of his respectable, though not religious, parishioners, may have an influence on his mind which it will require no small share of Divine grace and self-

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denial to overcome. I freely allow that to be, like Milton's angel, faithful where all around are unfaithful, is no easy task; and that in the case under consideration there is much, very much, to cause an unholy fear of man, and to render a constant recurrence to the above advice highly desirable and salutary.

Yet, on the other hand, all these difficulties will usually meet with a counterpoise. Setting aside, for a moment, the powerful influence of genuine piety, in raising a minister above the fear of irreligious men; the natural ardour of the human mind in pursuit of a favourite object, and sometimes, perhaps, a sort of controversial pertinacity blending itself with really religious zeal, will prevent our young divine from going over to the enemy. There is a conscious feeling of dignity and manliness in speaking one's mind, which, added to a desire of obtaining the approbation of religious friends, will often add an unwonted stimulus even to a wavering character. To many minds also, there is a pleasure in being known and spoken of, even though the notice be accompanied with considerable marks of wonder and disapprobation. In addition to these dubious motives, others of a better description will often combine to check the fear of man in the inculcation of religious truth. A love for the Gospel, a real desire for the salvation of men, a hatred to the sins and vanities of the world, a dread of being found unfaithful at the last day, a dependence upon the Spirit of God for strength and assistance, will all tend to prevent the fear of irreligious men assuming much influence over the mind of a deeply pious young minister. Indeed, it is rather more usual, upon the whole, to observe persons of this description somewhat unadvised or unseasonable in their language and conduct, than absolutely shrinking from that portion of the reproach of the Cross of Christ

which originates in the formal and worldly part of their parishioners.

But the fear of what is called "the religious world" is oftentimes a principle far more dangerous and delusive. It is much easier to stem irreligious hostility, than to guard against the wish of pleasing those who, though pious, are indiscreet, and would unintentionally lead their minister to peculiarities and excesses of doctrine and conduct by no means consistent with his own personal sentiments and feelings. The persecution of the world usually braces the mind, and urges the sufferer to repose upon the bosom of his Omnipotent Saviour for protection; but the fear of displeasing a really religious, though somewhat hot-headed and ill-judging friend, enervates the soul of a minister, and renders him doubly susceptible of the attacks of our spiritual enemy.

Let us again imagine, for the sake of example, that a devout clergyman, after a few years residence in such a parish as was before described, begins to find that opposition to the peculiarities of the Gospel has nearly subsided, and that it has even become a respectable thing to profess a somewhat high tone of religion. Here, then, the snare against which the young divine was more immediately guarded, has ceased to operate; and he, perhaps, even gains credit and popularity by his plainness of speech and manliness of conduct. In the course of his ministerial labours he has, probably, become gradually encircled with a number of religious friends, who cherish and animate him in proportion to his faithfulness and zeal, and who would be the first to observe and reprehend any degree of worldly concession either in his principles or conduct. Thus surrounded and supported, it is not very probable that he should willingly embitter his own peace, and wound the minds of his friends, from fear of those with whom he has compara-



tively little intercourse, and whose good opinion would, perhaps, rather injure than raise his character in the eyes of the religious world.

But, on the contrary, if a temptation arose from the other side, as might easily happen, would there not be danger of indiscreet compliance? Suppose, for example, that by any means some of his most affectionate, but least judicious friends, should be drawn off from that soberness of religious views which he had inculcated, to a somewhat overstated and ill-balanced system of doctrines. Imagine that a whisper should begin to prevail, that the minister to whose labours, under the Divine blessing, the whole parish were indebted for their religious knowledge and piety, was by no means duly acquainted with the higher mysteries of the Gospel; and that although a sincere Christian himself, his preaching was fit only for "babes," and did not furnish nutriment sufficient for the more advanced believer. Here, sir, is a case in which the fear of man is especially likely to bring a snare—a case, however, not always taken into the account of those who warn the young minister against improper compliances. A clergyman of piety can submit to be censured by the irreligious; he can forgive the sneers of the formal; he does not feel inclined to recede a single step for the persecutions of the profane;—but to be told by his own children in the faith, and to whom he looked as his "crown of rejoicing," that he has withheld from them the riches of the Gospel and been unfaithful to his trust, merely because he has not entered into some unhallowed speculations which may have seduced a part of his flock, is a charge so painful and severe, as to require no small share of wisdom and fortitude, as well as of Christian meekness, to enable him to endure its weight. To find some even of his more advanced converts entering on a new system, and pitying him for not doing the same, is

an acute trial to the constancy of the most steady pastor. It is no easy thing so far to overcome the fear of man as to yield nothing to mistaken piety, to the most tender reproaches, and the most conscientious but mistaken solicitations.

I fully believe that it is a fear of what is usually called the religious world, far more than a paramount feeling of duty, that has induced many pious young ministers of the present age to adopt a style of preaching and conversation, which, though not perhaps substantially false, yet greatly transgresses the sobriety of scriptural instruction. A minister whom the fear of one class of men could not render pharisaical or legal in his preaching, may, by the fear of another class, be driven to the very verge of Antinomianism. If once the dread of his fellow-creatures prevails, he has lost his independence of character, and must be content in future to veer about with every "wind of doctrine" that happens to prevail among his people.

I would not wish, sir, to have the tenor of these remarks so far mistaken as to imply a supposition that the world has, in this or any other age, ceased to oppose scriptural views in religion; and that, therefore, a young divine has to guard only, or even chiefly, against the excesses of its professed friends. I believe *both* dangers to exist in undiminished energy, but that the latter is, in many places, really on the increase. I might, indeed, have said the former also, notwithstanding all the increasing piety which exists among us. Indeed, that very extension of piety which has been just mentioned, may, perhaps, be the cause of this; for when religion was scarcely to be seen, except at a distance, men did not think enough of it actively to hate it, and even treated it with a sort of awful veneration and respect. But in proportion as the subject is brought nearer home, and men are forced, as it were, by the conduct and

example of others, to make a choice, religion, if it do not win their affections, will almost inevitably alienate them. The courtesies of society, and the increased liberality and indifference of the age, may render such persons silent and apparently neutral; but in their hearts they will still remain positively and vehemently hostile.

Far, therefore, from thinking that the "Cross of Christ" is less disliked by the world than in former days, I imagine that in many cases the odium attached to it may really have increased. We do not, indeed, hear of open persecution; but this does not exactly decide the point, since much of the obloquy attached to certain religious individuals of the last century was adventitious and not necessary, arising full as often from circumstances which I am not anxious to mention, as from simple and unaffected piety. It is true that genuine religion, under all its modifications, has to oppose the constant aggressions of a sinful world; but in former days this opposition appears to have been excited chiefly by unpopular modifications and adventitious adjuncts; whereas now, if I mistake not, it takes fire at religion itself. An hypothesis will, perhaps, convey my idea better than an abstract proposition.

Suppose then, sir, that in the middle of the last century, or at any previous period, a minister of earnest piety and devotional habits had entered upon a cure of souls, and begun, as of course he would, to exert himself for the spiritual welfare of his parishioners, what would probably have been the mode in which his labours would be received? I am not so ignorant of Scripture or the human heart, as to suppose that he would immediately have effected a general change of character among his hearers; but I imagine that, provided he was free from an innovating or controversial spirit, he would have secured veneration and esteem even

from those who were least benefited by his pious exertions. His piety, *as piety*, and unconnected with peculiarities in doctrine or manner, would have been an object of respect rather than suspicion. The presumption would at least have been in his favour; and his parishioners, witnessing his holiness of conduct, would have been heard to inform their neighbours "what a good man had come amongst them;" and as long as he adhered stedfastly to the doctrines and discipline of his church, neither his brethren nor his flock would have thought of insinuating more to his prejudice than that he was too much of a saint for the present evil world.

But, I would beg leave to ask, whether this is the case at present? Does a really zealous and pious minister, characterised as he may be both by prudence and affection, enter a parish under the same favourable auspices? I fear not: every sign of activity and devotion in his profession is, in the eyes of the world, a presumption rather against him than for him. An earnest mode of preaching, and a serious feeling of responsibility in his awful vocation, will be more likely to invalidate than confirm his character for orthodoxy and Church-of-England principles. To speak plainly, an idea has become current, that although an overtly profligate minister is bad, yet a Methodist (if you will allow me to use this stupidly-applied term) is infinitely worse; and a Methodist almost every minister must at present be content to be considered, who exhibits any peculiar degree of anxiety for the spiritual welfare of his parishioners. Piety and Methodism having been thus injuriously identified, the appearance of the former is almost sure to meet with that opposition which, in former days, was applied exclusively to the latter.

In reply to these remarks, I shall probably be told, that my suppo-



sition, both with respect to the present and the past, is equally inconsistent with facts. I shall be pointed, on the one hand, to a hundred narratives and anecdotes of the sufferings and persecutions of individuals during the last century; and shall, on the other, be triumphantly informed of the universal liberty which persons of all persuasions at present so happily enjoy. But, sir, all this proves nothing to the purpose, unless it can be shewn that these persecutions were *entirely* "for righteousness sake;" and that the absence of them, at the present moment, arises *solely* from the increased regard to true religion: neither of which I conceive to be strictly true.

I should, perhaps, have expressed my meaning most clearly if I had said that, amongst clergymen of equal piety, some will meet with more and some with less opposition now than in former times. The man who mixes up a considerable portion of justly offensive matter with his religion, will find his condition in society more tolerable now than in the last century; whilst another of equal piety, combined with moderation and good sense and urbanity and a freedom from all peculiarities of manner and of language, will be relatively worse. It is true, that the former will still meet with more positive odium than the latter, but *comparatively* the quantity will be less. The reason of each of these effects is evident. The dislike to the actual piety of each class, remains much the same as it was before; but the superadded dislike attached to the exceptionable peculiarities of the one, is too often uncandidly divided between both, and thus the former balance is destroyed. The hot or eccentric partisan is less assailed now than formerly;—partly, because the diffusion of religion amongst a large class of the community has disposed them to forgive and even encourage individuals who, with all their faults, are still right

at heart, and are actively concerned for the salvation of men; and partly because those who have no conscientious feeling of this kind, are legally prevented from interfering in a hostile manner on the subject;—to which it might be added, that the more frequent recurrence of the fact prevents its exciting that degree of notice which is necessary to public opposition. But, on the contrary, the humble, faithful, unostentatious, peaceful minister of Christ usually meets with a degree of suspicion from the world which, in former times, would not have fallen to his lot. He has to bear, not only the natural dislike which multitudes always feel towards genuine piety, even when accompanied with the most pleasing and amiable associations, but also the peculiar opprobrium which has been accidentally or malignantly connected with it. He is punished for the faults of others as well as his own. An associated feeling in the public mind has sophisticated the judgment, and raised suspicions where there was not the least ground for their entertainment. Methodism, so called, being considered by a large party as the great object to be avoided, the first fear excited at the entrance of a young minister into a parish is, lest he should prove to be a person of that description. Even impiety is sometimes, I fear, considered as a good exchange for Methodism.

I really, sir, dislike exceptionable peculiarities in a theologian as much as you or any other man can do; but, in the present day, and amongst a certain class of persons, one knows not what may or may not be construed into Methodism. I never could have suspected *à priori*, that to distribute the Scriptures without note or comment was methodistic, yet such I now find to be considered the fact. I have known a clergyman suspected for a Methodist because he made a remark in public company which any conscientious

Deist would have been ready to admit. A lady of my acquaintance was advised to refrain from attending the daily public prayers of a neighbouring church, because such a proceeding might procure her the appellation of a Methodist. On reading several of the titles to the tracts of the Society for promoting Christian Knowledge to different persons, I have been instantly and promptly told they were methodistic; and upon explaining the respectable source from which they were derived, have received for answer—“Things are now altered: churchmen must not use the same language now which they did formerly, because the people are disposed to Methodism.” Half a century ago, an earnest and affectionate sermon procured approbation even where it was not followed by conviction and amendment. Men took for granted that the minister was right and orthodox in making the appeal, even though they might not feel inclined to attend to it. In such cases, they did not suspect their clergyman, but themselves. But now it is considered, especially in the upper classes, a respectable way of silencing one’s conscience, to charge the bearer of all ungrateful tidings of a religious kind with being a Sectary or Methodist, and every thing uttered from the pulpit, that is calculated to arouse and affect the hearers, as being methodistic.

The drift, sir, of these remarks, you will perceive, is to prove, that the offence of the Cross has by no means ceased; and that, consequently, there is still as much need as ever to guard the young divine against the fear of man in the ordinary acceptance of the term. But having urged this, we must not forget that there is also, as before-mentioned, a danger from another class of persons; so that the advice, in order to be effectual for his guidance, ought to assume the most extensive range. It is not in one case only, but in every

case, that “the fear of man bringeth a snare.” A minister must neither be too high in doctrine because his friends are too high, nor too low because they are too low; but acting from a humble sense of duty, and a dependence upon the Divine protection and instruction, must firmly persist in living above either the frowns or smiles of man, remembering that “one is our Master, even Christ.”

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To the Editor of the Christian Observer.

WHEN I wrote the Note on Acts viii. 15—17, quoted by your correspondent, OLD CHURCH, (No. for January, p. 7,) I most decidedly thought, that the Samaritans spoken of were regenerated *before they were baptized*, and not at their baptism: and after all that has been since written on the subject, I still think so; because the profession made or implied in baptism, was such, that unregenerate persons could not make it with *sincerity*; they could not “have the answer of a good conscience towards God” in this important transaction. I suppose that Philip administered baptism as *rightly* to Simon Magus as to the other Samaritans: did he then, as a believer, partake of the regenerating, and sanctifying, and comforting influences of the Holy Spirit?

Even Hooker allows, that “sacraments contain in themselves no vital force or efficacy: they are not *physical* but *moral* instruments of salvation, duties of service and worship, which unless we perform as the Author of Grace requireth, they are unprofitable.” (5 B. Sect. 57. Ecc. Polity.)

Bishop Burnet also says; “We look on all sacramental actions as acceptable to God, only with regard to the temper and the inward acts of the person to whom they are applied, and cannot consider them as medicines or charms, which work by a virtue of their own, whether the per-



son to whom they are applied co-operates with them or not." (Art. xxv.) I cannot but be of opinion, that if your correspondent would prove his point from church writers, he must go back beyond the time of the Reformation, to the church which was older than that era, but not so old as the days of the Apostles.

I am, &c.

T. SCOTT.

To the Editor of the Christian Observer.

I HAVE been a member of the Society for promoting Christian Knowledge about eight years, but my occupation has not enabled me to do more than give it my pecuniary aid. I have recently been disturbed by reading, in the Commentary upon the Bible, now publishing under the authority of the Society, the following passage:—

"Our translation of this passage (Eph. xi. 8.) *For by grace are ye saved through faith; and that not of yourselves, it is the gift of God, is a little ambiguous and many people have unhappily concluded from it that faith is the gift of God; a gift, I mean, in some peculiar sense; such a gift as is not vouchsafed to mankind in general, like the gift of reason, or any other common blessing.*"

This "unhappy" conclusion, which the Society's Commentary laments, I was led into by the kind care of a tender mother, who early taught me the Catechism of our church; and the part that convinced me that faith and every spiritual blessing were *gifts* was this:

"My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve him without his *special grace*, which thou must learn at all times to call for by diligent prayer."

Since my childhood, I learnt in our Prayer-book, that "the condition of man after the fall of Adam is such that he cannot turn and prepare

himself by *his own natural strength* and good works, *to faith* and calling upon God." Besides which, I find the Liturgy full of this doctrine—prayer after prayer being plain petitions for Divine assistance. "*Grant that by thy holy inspiration we may think those things that be good, &c.*" "*Grant that they may both perceive and know what things they ought to do, and may have grace and power faithfully to fulfil the same, &c.*" "*Give us grace that we may receive that his inestimable benefit (the sacrifice for sin,) &c.*" "*Give unto us increase of faith, &c.*" "That it may please thee to *give us true repentance.*" "*Grant us so perfectly to believe in thy Son Jesus Christ.*" "*Grant us perfectly to know thy Son Jesus Christ, to be the way, the truth, &c.*" "We give thee humble thanks for that thou hast vouchsafed *to call us to the knowledge of thy grace and faith in thee.*"

I must copy a great part of the Liturgy, to insert *all* the passages bearing on this point. I am not *now* labouring to shew that the doctrine sanctioned by the Society for promoting Christian Knowledge is unscriptural and a false inference *from the text*: if it is shewn to be subversive of the doctrine of the Established Church, I conceive it to be the duty of our spiritual rulers to step forward and save it from the heretical views now sent forth into the world, under the sanction (doubtless unwittingly) of this Society. That it is unscriptural is plain to the meanest capacity who studies his Bible, and who, instead of the fallible opinions of mortals, seeks (as directed by our Catechism) the "*special grace*" of God to direct him into the knowledge and belief of the truth.

I hope the "unhappy conclusion," (viz. that faith is the gift of God—a special gift to be called for earnestly by prayer) will never be expunged from the Liturgy: while it stands

there, the Prayer-book will be an excellent antidote to the opinions expressed in the commentary in question; and I would humbly suggest that, from a regard to the Established Church, at least *this* Bible shall not be circulated without the Book of Common Prayer.

A LAYMAN.

To the Editor of the Christian Observer.

EVERY attentive reader of the Old Testament, must have been struck with the obscurity of the 14th verse of the 22d chapter of Genesis. As the passage has attracted considerable notice, and no satisfactory solution of the difficulties attending it has yet appeared, at least as far as my limited reading extends, I shall make no apology for troubling you with a few remarks upon it. My object is to shew that our authorized version of the passage is incorrect, and to propose in its stead one more intelligible. The passage is as follows:—"And Abraham called the name of that place Jehovah-jireh; as it is said to this day, In the mount of the Lord it shall be seen."

"Now, sir, I would ask, what consistent meaning is it possible to extract from these expressions? What shall be seen in the mount of the Lord? When the transactions of the day were ended, nothing more remained to be either done or seen, and therefore it seems improbable that a name should have been give to the place, from the expectation of any future event. I would also observe, that the word עַד of the original is translated in a manner altogether unwarranted: עַד must always mean "*this day*," or "*to-day*;" and if the author of the Book of Genesis had intended to say "*to this day*," he would have written עַד הַיּוֹם.

I shall first quote the whole passage in the Hebrew, and then subjoin what I conceive to be the true version.

וַיִּקְרָא אַבְרָהָם שֵׁם הַמָּקוֹם הַהוּא יְהוָה יִרְאֶה אֲשֶׁר  
יֵאמָר הַיּוֹם בְּהָר יְהוָה יִרְאֶה.

"And Abraham called the name of that place Jehovah-jireh; because, said he, this day in the mountain the Lord hath provided."

In this version, sir, you will observe that I have given to the future verb יֵאמָר the signification of a preterite; which I conceive to be fully justified, in the first instance of its occurrence, by the vau which stands at the beginning of the sentence, and in the second instance, by the word וַיֵּאמָר going before it, which has the same power as the vau to convert the future tense into a preterite.

The advantage of this version above the authorized one must, I think, be obvious. Of the transactions which took place on that day (on the mountain of Moriah,) the most interesting to the feelings of the Patriarch must undoubtedly have been, that at the moment, when he was about to become the executioner of his beloved and only son, the Lord interfered, and provided a ram to be offered up in his stead. It was therefore most natural that he should give to the place a name connected with so touching a recollection.

As a parallel instance, I might adduce that of Leah, at the latter end of the 29th chapter, giving to her three sons in succession, names suggested by the circumstances of their birth, and intended to commemorate the gracious interposition of Heaven to soften her sorrows. The word נָתַן occurs in the sense of providing in the 8th verse of the same chapter (22d,) and seems to point out its true meaning in the 14th.

The Septuagint version of the passage in question, seems singularly loose and inconsistent. In one place they translate Jehovah-jireh κυριος εἰδεν, in another κυριος ὠρεα. The latter interpretation is the better of the two, but does not accord with the history; for Je-



hovah himself did not appear: it was only his angel.

H. S.

To the Editor of the Christian Observer.

OF all the afflictions by which it pleases the all-wise Parent of the universe to try the faith of his people, none perhaps, to a mind that has ever known the pleasure of vigorous intellectual pursuit, or of active employment, is more difficult to endure than lingering and hopeless indisposition. Violent illness enters not into comparison with it: the shock, the pain, the danger, and the anxiety these create, engross the mind and sustain the spirits. But we get used to see others suffer: when the case is remediless, and no immediate apprehension of danger exists, interest ceases: we even wonder that privations and restrictions to which we are become accustomed, the necessity of which is so obvious, should continue to be felt; and attention flags at the time when it is most needed. Nor is the idea correct, that spiritual joy is usually the accompaniment of ill-health: the reverse is more frequently the case; and disqualified, in a great degree, for spiritual or intellectual employments—unable to attend to those duties, or make those exertions, which in depression of spirits unattended with bodily disease, though painful, are commonly salutary, the mind is left to aggravate its calamity by poring upon it. It perceives its faculties weakened, the “spirits prompt to undertake, and not soon spent, though in an arduous task, the powers of fancy and strong thought” lost; its ability for giving, almost for receiving pleasure, vanished; it feels itself a burden rather endured, than desired in society. A mistaken pride suppresses, as far as possible, every indication of what is suffered. What escapes is attributed to imagination or peevishness, and, ill-understood or misconstrued, Christ. Observ. No. 183.

ed, meets perhaps with little attention. The mind dwells exclusively on what it considers unkindness, but which is in reality nothing more than ignorance or inconsideration: it becomes tumultuated; spiritual considerations are unregarded; “all men are liars” is the feeling towards our fellow-mortals; and, “is it good unto thee that thou shouldest oppress, that thou shouldest despise the work of thine hands?” towards God. O what may not the voice of friendship and compassion, in this morbid and unjustifiable, but pitiable state, effect! “A good word maketh the heart glad;” and in such a situation it will be deeply felt: deep sinks the shower into the softened earth. None but they who have experienced it;—they who for sad weeks, and months, and years have known what it is to feel the depression arising from wearing and continued sickness—the painful sense of uselessness and dependence—one melancholy day succeeding another—no capability of cheering, invigorating exertion to change the current of thought, or quicken the flow of ideas;—can be aware how much and for how long a time, a kind wish, a cheering expression will be felt; nor the chilling depressing effect of neglect on the part of those to whom the mind has turned with the fond hope of sympathy and consolation. This confirms every gloomy idea before entertained: it brings conviction to the mind, that it is no longer able to fulfil its part in the social compact—that what is granted, is granted solely on the score of compassion. Painful conclusions, slowly and reluctantly admitted! Ruminations upon the neglect of others, however, can have no other effect than that of embittering and agitating the mind. Relief can be obtained only by rising completely above this world—by faith in that reviving declaration, “The sufferings of this present time are not worthy to be

compared with the glory that shall be revealed." Active services have their reward even in this life, while quiet unobtrusive resignation though far more difficult, is so obviously a duty that it often passes unnoticed. But let not the sufferer repine: "his witness is in heaven, and his record on high:" "he is a spectacle not to men only, but to angels." I have found more relief, in hours of dejection, arising from a sense of inutility, by ascending to the original purpose of creation;—"For thy pleasure they are, and were created;" "I have formed thee for myself, to shew forth my praise;" than from any other consideration. How man, who "in his best estate is altogether vanity," should ever answer this great end of his being, is to us incomprehensible; but when we contemplate the infinite distance between the creature and the Creator, the petty differences between man and man vanish. The wonderful view which the Book of Job presents of the transactions of the unseen world may well induce us to believe, that in trials the purposes of which are hidden from us, the grace of God is to be displayed in us before these invisible spectators. Every dispensation is unquestionably intended to promote the spiritual good of God's children, as well as to magnify the power of his grace, as Job was humbled and convinced of self-righteousness, at the very time when he was glorifying God by his conduct under suffering; and under this assurance we might well be contented to acquiesce in his sovereign will: but long continued afflictions demand every consolation that can be offered, and I hardly know of one more powerful than this idea presents. Impatience and rebellion, however, rob it of all its sweetness. An unsubmissive repining spirit renders affliction intolerable: it deprives the soul of the intended benefit, and takes from God the glory. I know the task is hard: I know the unbelieving thoughts that

will arise when the Lord thus tries the heart, and convinces it of the weakness of its faith and love and trust; but utterance at least may be denied to complaint, and prayer is a never failing refuge. "Save, Lord; we perish;" in the fiercest storm that can assail the soul, will reach His ear who was "in all points tempted like as we are."

But should the neglect of friends in such an hour as this aggravate the distress? The duty of the afflicted under the most overwhelming circumstances remains unaltered, but *their* part is also clearly marked. "Remember them that are in adversity, as being yourselves also in the body." "I was sick, and ye visited me." "Ye that are strong, ought to bear the infirmities of the weak, and *not to please yourselves*." It may be more agreeable to flesh and blood to visit the rejoicing and triumphant, than the tempted Christian. Paul felt it, when he said, "that I may be comforted by the mutual faith, both of you and me;" but he also says, "Comfort the feeble-minded; support the weak." "They cannot recompense thee, but thou shalt be recompensed at the resurrection of the just."

T. B. P.

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For the Christian Observer.

#### ON GRACE AT MEALS.

THE circumstance that no systematical and regular code of ethics is laid down in the holy Scriptures, instead of presenting any real difficulty to the honest inquirer who wishes to make them "a lamp unto his feet," in fact facilitates his researches. So infinitely varied are the questions of duty which call for a practical solution, that no body of rules for particular cases, however voluminous, would have met every demand. The superior excellency of the Bible as a rule of life consists in tire perfection and



universality of those principles which may be applied to every conceivable variety of circumstances by a casuist really bent upon discovering the truth. They are like the standard weights and measures, which, though comparatively few in number, may be used in the widest range of calculation, and are equally subservient to the most sublime discoveries of the philosopher and the minute details of the man of business. Having made this allusion, I cannot help being drawn on by it, though a little from my point, to express a joyful hope, that, however little progress has been hitherto made towards the establishment of that desideratum in statistics, an universal standard of weights and measures, we are making rapid strides towards a consummation much more devoutly to be wished for—the dissemination of the Bible, to form the manual of the moral and religious casuist in every region and corner of the globe.

I have mentioned the minute application of scriptural principles, with a view to calling the attention of the readers of the Christian Observer to a subject, the importance of which is not, I think, in general duly appreciated; namely, the mode of saying grace at meals.

The propriety of the custom itself is so obvious, that I did not mean even to have touched upon it; but in case this paper should chance to meet the eye of any one, who has been led, by the seductive principle of *conformity*, to adopt the too-prevalent, godless, and indecent fashion of entirely omitting it, I will point out a few passages in Scripture which bear directly on the point. "For every creature of God is good, and nothing to be refused, *if it be received with thanksgiving*: for it is sanctified by the word of God and prayer." 1 Tim. iv. 5, 6. "For, if I by grace be a partaker, why am I evil spoken of for that for which I give thanks? Whether therefore ye

eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. x. 30, 31. Contrast a modern party of those who "profess and call themselves Christians," sitting down to their abundant table with less thankfulness and no more ceremony, than their oxen go to the stall, with the following truly Christian sketch: "And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart; praising God, and having favour with all the people." Acts ii. 46, 47.—If these examples do not suffice, go to Pitcairn's Island, and be put to shame by the descendants of the mutineers of the *Bounty*. The days, alas! are not gone by, in which God might well exclaim, "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." Isa. i. 3.

But while the decided neglect of this duty characterises the most devoted worshippers of Fashion, that great Dagon of a still idolatrous world; its indecorous, irreverent, and consequently very insufficient performance is to be attributed to a far more numerous class in society. There is little to choose between that forgetfulness of God, which takes the good things he gives without a word of acknowledgment, and that which seems to think three words, mumbled over as hastily and indistinctly as possible, an adequate token of respectful gratitude. Like every other form, where it is a form only, it is but a mockery of Him to whom it is offered, and more likely to bring down a curse than a blessing on those who "draw nigh unto him with their lips, while their hearts are far from him." The use of God's name in this way, instead of being an exercise of the Christian grace of thankfulness, is a direct breach of one of his Commandments, and a symptom of thoughtless impiety.

To him, whose mind is really touched with a lively sense of his daily obligations to that bountiful Giver of all blessings, who "crowneth the year with his goodness," who "openeth his hand, and satisfieth the desire of every living thing," there is something peculiarly painful in hearing words, calculated to awaken and express this feeling, uttered in a tone of indifference which scarcely accompanies the most cursory remark, and in so hasty and careless a manner, that this act of thanksgiving to the Almighty does not perhaps arrest the attention of one half of the party in whose name it is offered. It is offensive to such an one to see a company stand up, without a single exception, to drink the health of some distinguished individual (an occurrence witnessed at all our public dinners) while the few, who rise up here and there, when grace is said, to mark their reverence for the King of kings, are stared at perhaps, and regarded as precise Puritans.

One of the strong pleas, by which we justify the steps taken by our church at the period of the Reformation, is the absolute impossibility, humanly speaking, of the worship of the church, as it was then conducted, being a generally spiritual worship. Some pious souls, no doubt, made it the vehicle of genuine aspirations after the Deity; but to the greater part of those who heard it, it was perfectly unintelligible, and consequently, as far as they were concerned, a mere lifeless and empty form. Let us take care lest our daily practice prove, that we maintain in our houses an abuse which we profess to have corrected in our churches. Though the words used be in a language which all can understand, little is gained by that if but a small portion of the company can hear them.

Not to multiply words on a simple question, I would only request those who may honour these remarks with a perusal to consider whether

their habits in this point (and as daily habits they are very important) are such as may give them a comfortable evidence, that they are feelingly convinced that "God is a Spirit, and requireth them that worship him to worship him in spirit and in truth." Though the form and mode of saying grace are not precisely dictated in the Bible, we may surely learn by the fairest inferences from that holy guide, that to give this act any real efficacy, the manner of him who speaks must be devout and reverent, and sufficiently marked to command the attention of the whole company; that his tone should be such as to shew, that the heart accompanies the lips; and that his expressions should characterise the thanksgiving of a *Christian*.

N. T.

To the Editor of the Christian Observer.

I was lately struck with a passage in Dr. Owen's *Χριστολογία*, which appeared to have a remarkable application to the Antinomian spirit of certain professors of religion. In speaking of some of the first heretics of the church, he observes: "Instead of Christ, and God in him reconciling the world to himself, and the obedience of faith thereon according to the Gospel, they introduced endless fables which practically issued in this, that Christ was such an emanation of light and knowledge in them as made them perfect; that is, it took away all differences of good and evil, and gave them liberty to do what they pleased, without sense of sin or danger of punishment. This was the first way that Satan attempted the faith of the church; namely, by substituting a *perfecting light and knowledge*, in the room of the person of Christ; and for aught I know, IT MAY BE ONE OF THE LAST WAYS WHEREBY HE WILL ENDEAVOUR THE ACCOMPLISHMENT OF THE SAME DESIGN."

I am, Sir, your's, &c.

LAICUS



## FAMILY SERMONS.—No. XCIX.

John i. 14.—*And the Word was made flesh, and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.*

ALL the works of God are worthy of our admiration. But of all his works there is none in which his perfections are so fully displayed, as in the redemption of the world by Jesus Christ. The period of the year is now approaching, when we are more particularly called upon by our church to commemorate the death and passion of our Saviour, by which that redemption has been effected. It is, therefore, now intended to take a view of the glory of our Redeemer's character, and to point out in what respects it was manifested even in his sufferings, and shone through the dark cloud that covered him in his humiliation.

The love of God to man in providing salvation for him was inconceivable. But still more astonishing were the means employed to accomplish it. That his well beloved Son should veil his Divine glory, clothe himself with mortal flesh, subject himself to a life of suffering, and at last die upon the cross, to save us from our sins, tends indeed to exalt the grace of God and abase the pride of man, but bears on it no marks of human wisdom. Indeed, it is with difficulty that men can be brought cordially to approve of these things. "The cross of Christ was to the Jews a stumbling block, and to the Greeks foolishness," and still is so to many around us. It will be proper, therefore, that we should attend to those proofs of his Divine glory which appeared even in his lowest abasement.

1. Let us consider, first, how readily and cheerfully he undertook the work of our redemption. There is little honour in submitting to what cannot be avoided, or doing what we

dare not refuse; but the humiliation of Christ was perfectly voluntary. Therefore the greatness of his character is even heightened by his condescension. It is certain, that no created being could have accomplished this work; and it is probable that no created being would have been willing to undertake it. Indeed, it is clearly implied, in several passages of Scripture, not only that Christ voluntarily undertook this great work, but that he alone was capable of doing it. "Then said I, Lo, I come: in the volume of thy book it is written of me, I delight to do thy will, O my God." "Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again." "I looked, and there was none to help: and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me." "And no man in heaven or in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much because no man was found worthy to open the book, neither to look thereon. And one of the elders saith unto me, Weep not; behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." How glorious, then, was the compassion of our Redeemer, in subjecting himself to such abasement, not of necessity or with reluctance, but cheerfully and willingly! "I delight to do thy will, O my God."—And this is enhanced by another consideration. From men their future sufferings are concealed. The nature of them is unknown, and the event uncertain. But our Saviour had a perfect knowledge of every event that was to befall him. He knew the number and malice of his enemies, and the bitterness of that cup, the dregs of which he was to drink: yet,

firm to his purpose, he begins and carries on his work with undaunted resolution. Thus did there appear a glory even in his humiliation, a majesty even in his sufferings.

2. Let us consider next, the greatness of those sufferings which he endured.—His whole life was a course of the heaviest sufferings of which human nature is capable. No sooner did he see the light than Herod sought to destroy him; and thenceforward his afflictions were constant: He was indeed “a man of sorrows and acquainted with grief.” And not only were his afflictions constant, but they were of the severest kind. He was so poor as to depend on the charity of others for subsistence. “Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head.” Reproach was thrown upon him without measure, and of the worst kind; and reproach and contempt are perhaps the hardest to bear of any sufferings to which we are exposed. He was likewise subjected to the most painful temptations: “He was in all points tempted like as we are, yet without sin.” He suffered, moreover, most acutely from his sympathy with others: His very appearance in the world being the effect of his infinite tenderness and compassion, we must, therefore, suppose him liable to the severest sufferings of this kind. To form some faint idea, let us imagine what must be the anguish of a pious and affectionate parent, on the death of a wicked child, of whom he has the utmost reason to fear, that he no sooner closed his eyes in death than he opened them in the torments of hell.—And not only did the afflictions of our Lord continue, but they increased through his life, till at last they issued in an extraordinary conflict with the powers of darkness, and in his sustaining the full measure of

Divine vengeance due to the sins of the world. The cup of Divine wrath was early put into his hands: he had continued to drink of it daily; but at the close of life he had to drink its bitterest dregs. View him in the garden of Gethsemane! “My soul is exceeding sorrowful, even unto death.” “O my Father, if it be possible, let this cup pass from me! Nevertheless not as I will, but as thou wilt.” “And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground.” Behold him on the cross! What deep distress of soul must have extorted the lamentable exclamation; “My God, my God, why hast thou forsaken me!” In short, he suffered in his life, and at his death, what was accepted as an ample reparation of the dishonour sin had done to God, as a sufficient vindication of the Divine Justice in sparing penitent transgressors, and as the full purchase of their pardon, peace, sanctification, and eternal glory. “He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.” “It pleased the Lord to bruise him: he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.”

3. Let us, in the third place, contemplate the glory of our Redeemer, in the purity and patience he manifested under the extremity of suffering he was called to endure. Affliction is the touch-stone of virtue, tries its sincerity, and displays its beauty. Therefore “it became him for whom are all things, and by whom are all



things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Nothing could give a greater value to the sacrifice he offered, than the meekness and patience with which he resigned that life which he voluntarily gave up. "He was oppressed and he was afflicted, yet he opened not his mouth: he was brought as a lamb to the slaughter; and as a sheep before his shearers is dumb, so he opened not his mouth." Such was his unconquerable patience, that even reproach and calumny, contempt and abuse, from the very persons for whose benefit he laboured, and for whose salvation he died, excited not his anger but his pity. "And when he was come near Jerusalem, he beheld the city and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." In that dreadful season, in the midst of his hardest conflict, when his soul was "troubled" and sorrowful even unto death, what is his language? "O, my Father! if this cup may not pass from me except I drink it, thy will be done." Here we behold the Divine glory shining through the dark cloud that surrounded him. This was the patience of a God. The view of it constrained even a heathen centurion to exclaim, "Certainly this was a righteous person! Truly this man was the Son of God!"

4. In the last place, the glory of Christ in his sufferings appears from the end to which they were directed, and which was so effectually obtained; namely, the glory of God and the salvation of sinners. It was to do the will of his heavenly Father that he came into the world; and it was his delight, his meat and his drink, to do it. He not only held forth a bright image of the Divine character, full of grace and truth, but, in his work as Mediator, he illustrated all

the perfections of God, and, in particular, he glorified his justice and magnified his mercy. And closely connected with this object was that of effecting the salvation of perishing sinners, an end which ought deeply to impress our hearts. Had not our compassionate Redeemer interposed between us and the stroke of Divine Justice, we had lain for ever under the wrath of the Almighty. How glorious must he appear to every penitent sinner under this view; and with what heartfelt delight and gratitude will he pronounce, "Worthy is the Lamb that was slain, to receive power and riches, and wisdom, and strength, and honour, and glory, and blessing!"

I come now to make some practical improvement of this important subject.

1. We are here called to admire and adore the unsearchable wisdom and unspeakable love of God. There is a boundless depth in all the ways and works of God, and especially in that of redemption. On a slight view, we are apt to take offence at the Cross; to hide our faces from Him; to be disgusted at an incarnate God, the Lord of glory, despised and trampled on by a proud Pharisee; the Creator of the universe, standing at the judgment-seat of one of his creatures; the Author of life giving up the ghost. But on a nearer view, we shall be led to admire the harmony of the Divine attributes in the plan of our redemption. Even those which seem to limit each other are by their union here more fully displayed. It is not merely God's goodness and mercy, but his holiness and hatred of sin, nay, his impartial justice, which are glorified by the pardon and salvation of sinners through Christ. By this plan a signal defeat was given to the enemy of our souls, even when he seemed to exult in the success of his designs. Our Lord died indeed; but by his death destroyed

him that had the power of death, that is the devil. He was lifted up from the earth as unworthy of a place in it; but it proved to be that he might draw all men unto him. Thus did he join the extremities of glory and meanness, of power and humiliation; and thus has he afforded matter for the adoring inquiry and admiring gratitude of glorified saints to eternal ages. Nor ought the saints on earth to be silent, but begin the song now to him who quitted the glory which he had with the Father, and for their sakes humbled himself to the dust of death.

2. How great is the guilt and the danger of those who, notwithstanding all that Christ has done for them, continue in unbelief and impenitence. It is, indeed, hard to convince men of this; but if they have any belief in the truths of the Gospel, and especially in this great truth, that the Son of God has died for sinners, with what alarm should they reflect on the holiness and justice of God, and his hatred of sin! Did he punish sin so severely in the person of his Son, and will he fail to punish it in the persons of the finally impenitent? If a temporary suffering of the wrath of God was so terrible to our Saviour, who endured it in the greatness of his strength, what must it be to those mortals who lie under it to all eternity, without the least ray of hope or consolation; who will have nothing to support them in their unchanging abode but an accusing conscience, and an utter despair of mercy? And will not the thought of having rejected the Gospel aggravate their guilt and add to their misery? "He that despised Moses's law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the Covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of

grace!" "How shall we escape if we neglect so great salvation?" The severity of the punishment for rejecting the Gospel will be proportioned to the love and mercy manifested in it. Every drop of that blood which was shed for sinners will be as oil to the flames that consume the impenitent. Christ will continue to administer the Covenant of Grace until the final judgment be pronounced. The same Person whose soul was made an offering for sin, and who groaned on Calvary, shall one day come in his own and his Father's glory. Then "every eye shall see him, and those also that pierced him." How shall his enemies be then able to stand before him, when even in the days of his humiliation those who came to apprehend him fell to the ground at his word? Those who now refuse to be the trophies of his grace, shall then be the monuments of his vengeance. The Jews were favoured, above all other people, with the personal ministry of Christ; but they rejected him, and the judgments that fell upon them were the most terrible ever inflicted on any people. In this they are an example of the fate of a world of impenitent sinners, and shew us what these may expect when the Lord Jesus shall be "revealed from heaven in flaming fire, taking vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ." Now the Saviour stands at the door of our hearts, and knocks for admission: now he beseeches us by his own mercies to be reconciled to God. Then he will put on the terrors of a Judge: and how shall we be able to lift up our eyes towards him if we now trample on his love? Shall we not rather call to the mountains and rocks to fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb? Knowing, therefore, the terrors of the Lord, let us be persuaded to consider the things



that belong to our peace—to “seek the Lord while he may be found, and call upon him while he is near”—to “kiss the Son lest he be angry and we perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.”

3. Let the view which has been given of this subject encourage sinners to return to God through Christ. It was for this very end that God laid help for us on One that is mighty. Let then the awakened sinner, who trembles at the prospect of Divine wrath, and who is crying out, “What shall I do to be saved?” contemplate the peace purchased for him with the blood of the Lamb of God. Let him behold, not only his ransom paid, but an Almighty Saviour able and willing to save to the uttermost all that come to God by him. Let none then despair, not merely of mercy, but of recovery from a state of sin, of deliverance from the bondage of corruption, of restoration to the holy image of God. There doubtless are many, who, though they see in some measure the happiness of a state of favour with God, and of holy conformity to his will, yet, finding how strongly their hearts are wedded to the world and its sinful enjoyments, and knowing by experience how unsuccessful their past efforts, made in their own strength, have been to effect their deliverance, sink into a state of hopeless inaction, and refuse to attempt what they cannot accomplish. But such ought to see, that though they can do nothing of themselves, yet through Christ strengthening them they can do all things. He is an Almighty Saviour: he can save to the uttermost. Let them be entreated then, as they value their immortal souls, not to sit still and perish, but to flee to Christ that they may live. And let the real Christian also dread the influence of a

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self-righteous, self-confident spirit. His grand work is to grow in grace and to subdue his corruptions. This he is still prone to attempt in his own strength; and his failure is apt to beget secret murmurings against God. But let him know and feel more and more this truth, that in us dwelleth no good thing, but that God is able to make all grace abound towards us, and to perfect strength in our weakness. Wherefore let us confide in the almighty power of our Redeemer, who giveth power to the faint, and to them that have no might increaseth strength.

Lastly, Let what has been said minister to the consolation of the mourning and dejected soul. The Gospel is addressed to weary and heavy laden sinners: it speaks peace to those that mourn. This world is not a state of rest for the children of God. If he afflict them, or even hide his face from them, let them consider that herein they are conformed to their Saviour; and let them imitate his holy submission to his Father's will. Affliction is a part of their portion. Let them receive it as that correction which is necessary and healthful, and let them improve it for the ends it is sent to answer. Let them look to the power and grace of their Redeemer to support them under it, and to work out their deliverance. Let them banish every thought which would lower their sense of the Divine goodness, or weaken their faith in seeking relief. Let them make their unceasing and earnest request to God for his gracious aid and influence, and he, as the God of hope, will, in due time, fill them with all joy and peace in believing, and cause them to abound in hope through the power of the Holy Ghost.—Now, unto him, &c.\*

\* This sermon is abridged from one of Dr. Witherspoon.

## MISCELLANEOUS.

For the Christian Observer.

"I was glad when they said unto me, Let us go into the house of the Lord."—  
Ps. cxxii. 1.

THE current of time rolls rapidly along: years and ages are alike impelled by its resistless torrent: one generation passes away—another appears for a little moment, and is gone. Yet Jehovah is *the same*, yesterday, to day, and for ever; and amidst the diversified manners and customs of ages and nations, the *people* of Jehovah are *the same*. Three thousand years are almost swept away, since David, the man after God's own heart, uttered, in the fulness of his joy, those beautiful and striking words which appear as a motto to this paper; and where has been the man of God, throughout succeeding ages, that has not often echoed back the language of David, and *sometimes* felt it to be his own?

It has long been the custom of Philander to include, in his Sabbath-morning's meditation, the cxxiid Psalm; and he has found it highly beneficial to make it especially the subject of his thoughts, in walking to the house of God.

In the vigour of youth, and blessed with the enjoyment of health, the return of the Sabbath was to him the return of its public services as well as its private engagements; and he had not learned to sympathize with the soul that, from continued and painful absence, "longeth, yea, even fainteth for the courts of the Lord." But the season of sickness was at hand, and a Sabbath dawned in which Philander was to be absent from the great congregation. As he communed with his heart upon his bed, the words of David were present to his mind—"I was glad when they said unto me, Let us go into the house of the Lord." It was a morning of anticipated spring:—the sun

had risen in cloudless splendour, and beamed through the windows of his chamber; the feathered songsters had commenced their hymns of praise; and, borne upon the gentle gale, the cheerful notes of invitation issued from the sanctuary, calling upon man to prepare a nobler and more acceptable song.

Philander recollected the feelings with which he had so often obeyed the call, and endeavoured to analyze the sources of his joy. It did not escape him that he had felt as a man: yes, for there is in man a social principle which binds him to his fellow-mortals, and bids him seek their sympathy in good as well as evil. He had often rejoiced, that while avoiding the assemblies of the wicked, he could unite with *congregations* of the righteous. He had felt as an actor in the great theatre of the world; and he had often hailed with delight the return of the Sabbath, as a day of rest from his labours—a season of retirement from the busy scenes of the week—of comparative abstraction from the perplexing cares and anxieties of life. His memory presented a variety of instances, in which the Sabbath had indeed proved to him a day of rest: but this train of thought was suddenly interrupted by the recollection, that it was a day of *Divine appointment*. For a moment Philander was lost: the pressure of ideas was more than he could sustain. The condescension of the great Creator; the dignity conferred upon the creature; the various relations subsisting between God and man, together with the obligations they involved: these all rushed into his mind, and overwhelmed him with astonishment and gratitude. He felt that it was indeed the noblest source of honour and of joy, to approach the King of



heaven, "to afford him praise, the easiest recompense, and pay him thanks—how due!" He understood the feeling of a grateful mind, which "owing owes not, but still pays, at once indebted and discharged." He felt it to be not so much the duty of man, as his glory and delight, to sanctify himself and keep the Sabbath of the Lord. But Philander could not forget, that *his* was the *Christian* Sabbath; as the thought entered his mind, his eyes became dim with tears—with tears of gratitude and joy. He was suddenly in the temple, prostrate at the altar, at the table of his dying Lord. He felt something of the value of redemption; he recollected the seasons of holy communion with his Saviour; he remembered how his heart had burned within him by the way, and how Jesus had been made known to him in the breaking of bread,—and he burst forth into the song of David, "I was glad when they said unto me, Let us go into the house of the Lord." His mind dwelt with delight on the glorious plan of salvation: he pursued it through the stages of its progress on earth, and arrived at its consummation in heaven; there he beheld the ransomed sinner standing before the throne of God and the Lamb, freed from sin, and care, and pain, joining the hallelujahs of angels and perfected spirits. He paused—for he felt familiar with the scene: he remembered, that the day of sacred rest had often been cherished, as a type and pledge of that nobler rest which *remaineth above*: he remembered that his Sabbath-enjoyments were sometimes felt to be blissful anticipations of the joys of heaven; and full well he recollected, that in this view of the Sabbath, he had especially exclaimed with the holy Psalmist, "I was glad when they said unto me, Let us go into the house of the Lord."

E. P. S.

For the Christian Observer.

Sincerum est nisi vas, quodcumque infundis  
acescit. HOR.

TRUTH, when misapplied, or mixed with error, is more dangerous than falsehood itself. The latter is commonly detected by men of plain understandings: the former may be clothed in so specious a dress, or may be so much in unison with existing prejudices, as to perplex and unsettle the mind of a sincere but timid inquirer.

This remark was suggested by the perusal of a pamphlet, entitled, "Thoughts on the Tendency of Bible Societies, as affecting the Established Church and Christianity itself, as a reasonable Service, by the Rev. A. O'Callaghan." This pamphlet, I shall not scruple to affirm, abounds in misrepresentation, in illogical and inconclusive reasoning, in unfounded and exaggerated statement. I am well aware that these are strong terms, and ought not to be used unadvisedly: they contain charges which are easily made, and which should therefore be made with the greater caution. How far they are warranted in fact, and justified by a minute and careful examination of the leading principles therein avowed, it will be incumbent upon me in the sequel to shew.

This controversy has been carried on with such unintermitted zeal, that all the topics in debate, it might fairly have been concluded, were exhausted long ago, and the minds of men made up on the subject: that it was, at any rate, useless to re-kindle angry passions by recurrence to the past; since the evil, if it were an evil, was irremediable, or, if the designs of the Bible Society were executed wisely, then the fruits would be daily more and more apparent and convincing. But the opponents of this Society are, it seems, still restless and uneasy: they run the same circle of argument and invective; they renew the attack "*verbo mendaci, aut mordaci*;" and serve up

again and again the same dishes to our jaded palates, seasoned with the same accompaniments, so altered and disguised as to suit the prevailing taste of the day, or the peculiar humour of the writer.

It would greatly exceed the limits I now propose to myself, to follow Mr O'Callaghan step by step through the whole of his digressive and very declamatory pamphlet. His imagination is so excursive, so lively, so fruitful in resources; he presses so much extraneous matter into his service, that one cannot but suspect him of some secret misgivings, lest, if he should leave his cause to be tried by the standard of unimpassioned reason (of which he is, in other respects, so vehemently enamoured,) it would be weighed in the balance, and found wanting. However this may be, the chief thing which I at present undertake to deal with, is the *principle* upon which the whole force of his conclusions rests. And this course I am the rather inclined to pursue,

1. Because the same *principle*, for the most part, pervades the sentiments of all who think, with Mr. O'C., that the Bible Society is fraught with mischief to the Established Church.

2. Because, if the foundation of their objections be proved to be insecure, then "it will follow, as the night the day," that the whole superstructure, however attractive and imposing, must be insecure also.

But it is time to let Mr. O'C. speak for himself. "The writer of these sheets" (says he, p. 14.) "can affirm, that on putting the Bible to this test (*i. e.* the test of experiment,) by a careful perusal, he found it, collectively taken, one of the most difficult books he ever read, and that this character was applicable, though in different degrees, to every part not purely historical." Here, then, I am contented to take my stand. I join issue with Mr. O'C. on this the *avowed principle*, the ground-work of all his

future reasonings, which elsew are repeatedly occurs; viz. that the Bible "is of all books perhaps the most difficult" (p. 6;) and *that*, be it remembered, "*in every part not purely historical*:" "the Bible, without note or comment, is *unfit* for the perusal of the *rude and illiterate*" (p. 11.) It is clear, from these passages, that Mr. O'C. does not mean to be understood to state that *many parts* of the Bible are full of difficulty—a position which *no one* would be disposed to controvert—but that the character of extreme difficulty pervades "*every part not purely historical*;"—an affirmation from which, I apprehend, *every one* will instinctively revolt; or, if some few should be found to accede to it, they would surely accede with almost insurmountable repugnance.

If I were to assert, that, on putting the Bible to the test of experiment, by a careful perusal of *many parts not purely historical*, the result was totally different from what Mr. O'C. experienced, I could not hope that such assertion would have much weight, because it might with propriety be considered as the opinion of one obscure individual opposed to that of another. But, if I can shew (as I most assuredly can,) that the opinions of men who were the brightest ornaments of our church at different periods since the Reformation—opinions gravely and deliberately published to the world—are directly at variance with those of Mr. O'C., I think I may safely leave it to the good sense of mankind to determine, whether they will adopt his crude and novel sentiments, or adhere to the matured and collective wisdom of ages.

Before I proceed to cite the authorities above alluded to, I cannot forbear making one or two observations, to which Mr. O'C.'s mode of expression renders him peculiarly obnoxious. In the first place, it may be remarked, that it is one



thing to read the Bible, and another to search the Scriptures daily. Is it not probable, that this writer's difficulty may, in part at least, originate here? Or has he sufficiently considered that certain dispositions, and a particular frame of mind, joined to earnest prayer for understanding, that we may understand the Scriptures, are required of those who fervently and devoutly desire to read them with advantage? "Would we know the main cause of our fruitless hearing of the word, here it is: men bring not a meek and guileless spirit to it." "*Utilis lectio, utilis eruditio, sed magis unctio necessaria, quippe quæ sola docet de omnibus.*" But, as it is rather dangerous for any one to tread upon this ground, who startles at the reproachful term "fanatic, or enthusiast," I beg leave to refer, for a farther elucidation and confirmation of this part of the subject, to a valuable tract, published by the Society for promoting Christian Knowledge, entitled, "*The Necessity and Usefulness of Reading the Holy Scriptures, and the Dispositions with which they ought to be read.*"

In the next place, there is surely a singular infelicity in adducing the different sects amongst the Jews, as one of the many instances of the difficulty of rightly interpreting Scripture; those Jews, some of whom were men of deep erudition and learning—men who enjoyed the advantage of reading the sacred volume in their own familiar tongue—to whom the laws, manners, customs and institutions therein described were thoroughly known; the peculiar idioms (which are now said to create so much obscurity) natural and easy. Are these the circumstances from which we are desired to infer that the *learned* make a proficiency in the most essential points of Christian knowledge, which the *rustic and illiterate* are unable to attain? Are we to look for the proof of this in the immediate followers

of our blessed Lord; in the persevering incredulity of the Scribes and Pharisees; in the unsubdued virulence and opposition of the chief priests and rulers? If "reason only is to be the interpreter of Scripture," how is it to be accounted for, that whilst "numbers were added to the churches daily," in less civilized regions, scarcely a single convert was made by the Apostle amongst the learned, refined, and enlightened members of the Areopagus at Athens? \* Are these the examples by which we are to decide, that human learning is the only accessible medium by which an adequate knowledge of the truth can be acquired? Is it not manifest, on the contrary, that the Jews, to whom Mr. O'C. so unaccountably appeals in support of his opinions, are the most striking and durable monuments of the total insufficiency of all human learning to generate a ready assent to the truths of the Gospel? If the Jews, as a nation, grossly misconceived the character of the Messiah, will Mr. O'C. venture to insinuate, in contradiction to the whole tenor of the Gospel, that such misconception proceeded from a deficiency in learning, or a want of mental capacity? Is it not abundantly obvious, on the contrary, that it was *pride and hardness of heart—wilful obstinacy—and a presumptuous dependence upon "improved reason alone"*—that made them spurn that true and living interpretation, which the simple and humble-minded, whether learned or unlearned, rich or poor, embraced with alacrity and joy? "Them that are meek shall he guide in judgment, and such as are gentle, them shall he learn his way."

But here Mr. O'C. will be ready to exclaim, "All, therefore, that is wanting (in the opinion of the sup-

\* "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise."

porters of the Bible Society,) for understanding the Scriptures, is a competent portion of self-abasement and *ignorance* on the part of man, with a Bible to read; God will do the rest." (p. 16) Is this the remark of intemperate prejudice, or wilful misrepresentation? Instead of the word "*ignorance*," which is insidiously and disengenuously introduced, substitute "*diligence in the use of the appointed means*," and it will be easy to find authority amongst the ablest divines and supporters of the Established Church, for a doctrine which excites in the mind of Mr. O'C. so much pleasantry. (See Judgment of Archbishop Cranmer, concerning the People's Right to, and discreet Use of, Holy Scripture, p. 15.)

How far Mr. O'C. is justified in stating, that "the greatest luminaries of our church and nation have thought that reason, improved reason, is the only interpreter of the Sacred Writings," we shall presently see, when I have contrasted the opinions of Archbishop Cranmer, of Archbishop Leighton, of the Society for promoting Christian Knowledge, and of Bishop Horsley, with those of Mr. O'C. This I shall do by extracting passages from the writings of those distinguished divines, and by reference to the tract above cited, which must necessarily be supposed to speak the sentiments of the Society by which it is published and circulated.

"Peradventure they will say unto me, How and if we understand not that we read that is contained in the books? What then? Suppose thou understand not the deep and profound mysteries of Scripture, yet can it not be but that much fruit and holiness must come and grow unto thee by the reading: for it cannot be that thou shouldest be ignorant in all things alike. For the Holy Ghost hath so ordered and attempered the Scriptures, that in them as well *publicans, fishers, and shepherds* may find

their edification, as great doctors their erudition. For these books were not made to vain-glory, like as were the writings of the gentile philosophers and rhetoricians; to the intent the makers should be had in admiration for their high styles, and obscure manner and writing, whereof nothing can be understood without a master or expositor: but the Apostles and Prophets wrote their books so that their special intent and purpose *might be understood and perceived of every reader*, which was nothing but the edification and amendment of the life of them that read or hear it. Who is it, that reading or hearing read in the Gospel, 'Blessed be they that be meek, blessed are they that be merciful, blessed are they that are clean of heart,' and such other like places, can *perceive nothing, except he have a master to teach him what it meaneth*." (See Judgment of Archbishop Cranmer, &c. p. 14.) Again: "Here all manner of persons.... *learned, unlearned; rich, poor....tenants and mean men,....artificers, husbandmen, &c..... of what state and condition soever they may be*, may in this book learn all things, what they ought to believe, what they ought to do," &c. &c. Therefore I will take it for a conclusion sufficiently determined and appointed, that it is convenient and good the Scriptures be read of *all sorts and kinds of people*," &c. (Ibid, p. 18.)

"It (*i. e.* the Bible) is so tempered, that there may be many things, yea, *all the main things* in it, profitable for all, fitted to the use of the *lowest estate and lowest capacities of men*."—Archbishop Leighton's Works, vol. I. p. 338.

My experience, I confess, leads me most fully and deliberately to assent to the truth of these declarations. But does it from thence "inevitably follow (as Mr. O'C. would have us believe, p. 15.) that the clergy are not therefore an essential part of a religious commu-



nity?" Does it indeed follow, because "the main things are profitable for all," that therefore no farther instruction is needful? In what part of Scripture has Mr. O'C. discovered, that he, who has imbibed a portion of the wisdom which is from above, acquires thereby a disrelish for receiving farther instruction from his appointed teachers? That a slender proficiency in religious knowledge is calculated to make us turn a deaf ear to those deeper mysteries of the Gospel, or those practical lessons of holiness and obedience, which it is the duty of the clergy to enforce and of the flocks committed to their charge to receive. Surely, good sense and truth are all on the side of those who admit, with Archbishop Leighton that "the Scriptures are a depth that few can wade far into, and none can wade through; but yet *all* may come to the brook, and refresh themselves with drinking of the streams of its living water, and go in a little way, according to their strength and stature." Vol. i. p. 338.

But let us now turn to the view, which is taken of the difficulties of Scripture by the Society for promoting Christian Knowledge, and see how far it accords with Mr. O'C.'s doctrine. In the tract before cited, are to be found the following passages: "The Scriptures must be read with submission, and obedience of faith. Since it is God who speaks in them, we have nothing to do but to be well assured that we rightly understand their meaning, *which is never difficult in things necessary to salvation.*" (p. 31.) Again; "When we read the commands and precepts, which God has given us in his word to be the rule of our actions, it is our duty to believe that obedience and conformity to them is absolutely and indispensably necessary. And *as the sense of Scripture is never obscure in this respect, and it is impossible we should be deceived, unless we wilfully shut our eyes against the*

*truth, all we have to do is with humility and an honest heart to submit to whatever God is pleased to command.*" p. 33.

Thus then it is plain, that the opinions, sanctioned by the Society for promoting Christian Knowledge, not only go the length of contravening the character of difficulty in *many parts of Scripture not purely historical*, but are explicit to shew, that error in these cases can only arise from "wilfully shutting our eyes against the truth." Is it possible that Mr. O'C. should deserve such reproof? If he does,—and I see no means of eluding its direct and palpable application to him,—who is bold enough to confide in such a leader?

It would be easy to multiply quotations from other divines of established authority, if that were necessary. I shall, however, content myself with extracting two passages; one from the justly celebrated Charge of Bishop Horsley, delivered to the clergy of his diocese in 1790; the other from a sermon of that judicious and learned prelate. "We have (says the Bishop) *experimental proof*, that there is nothing in the great mystery of godliness, which the *vulgar, more than the learned, want capacity to apprehend*: since upon the first preaching of the Gospel, *the illiterate, the scorn of pharisaical pride*, who knew not the law, and were therefore deemed accursed, were the first to understand and embrace the Christian doctrine. Nor will this seem strange, if it be considered that *religion and science are very different things, and the object of different faculties. Science is the object of natural reason; religious truth of faith.*" (pp. 13, 14.) This opinion of Bishop Horsley has a two-fold application to the subject before us: it completely rebuts (as far as weight, and authority, and talent can do it) the *principle*, upon which Mr. O'C. has raised so im-

posing a fabric; and it furnishes a ready answer to all such observations as the following: It would be highly desirable (says Mr. O'C.) that the peasantry of Ireland understood and respected the laws of their country more than they do at present; yet no society has yet started up, with the avowed object of dispersing among them cheap editions of Blackstone, or Coke upon Littleton, without note or comment. A competent knowledge of natural philosophy, astronomy, metaphysics, and political economy, could not fail to humanize their minds, lessen their taste for nocturnal depredations, and quench their thirst for blood; yet no sagacious reformer has yet come forward with a proposal for circulating among them Newton, Laplace, Locke, Smith, or Stewart, without note or comment. Why? Because "religion and science are very different things and the *object of different faculties*. Science is the object of natural reason; religious truth of faith." Well may we apply to Mr. O'C. the words of our Saviour to Nicodemus: "Art thou a master of Israel, and knowest not these things?"

But let us again attend to the writings of the same prelate. "It is incredible (says he) to any one, who has not in some degree made the experiment, what a proficiency may be made in that knowledge, which maketh wise unto salvation, by studying the Scriptures in this manner, (i. e. by comparing parallel passages,) without any other commentary or exposition than what the different parts of the sacred volume mutually furnish for each other. *I will not scruple to assert, that the most illiterate Christian, if he can but read his English Bible, and will take the pains to read it in this manner, will not only attain all that practical knowledge which is necessary to his salvation, but, by God's blessing, he will*

*become learned in every thing relating to his religion, in such degree, that he will not be liable to be misled, either by the refined arguments or by the false assertions of those who endeavour to ingraft their own opinion upon the oracles of God.* He may safely be ignorant of all philosophy, except what is to be learned from the sacred books; which indeed contain the highest philosophy adapted to the lowest apprehensions. He may safely remain ignorant of all history, except so much of the history of the first ages of the Jewish, and of the Christian Church as is to be gathered from the canonical books of the Old and New Testament. Let him study these in the manner I recommend, and let him never cease to pray for the illumination of that Spirit by which these books were dictated; and the whole compass of abstruse philosophy and recondite history shall furnish no argument with which the perverse will of man shall be able to shake this learned Christian's faith. The Bible thus studied will indeed prove to be what we Protestants esteem it, *a certain and sufficient rule of faith and practice, a helmet of salvation, which alone may quench the fiery darts of the wicked.*"—Nine Sermons, &c. pp. 226, 7, 8.

"We are not told, that the ignorant man receiveth not the things of the Spirit of God, while the *literate* man does receive them: but we are told, that the *natural* man, whether ignorant or literate, receiveth them not; and the reason assigned is, that they are foolishness unto him, neither can he know them, because they are spiritually discerned." These extracts require no comment. They are plain, and go directly to the point at issue, and may, I think, be safely left to work their own way against the sophistries of Mr. O'C., heightened and embellished as they are with



various entertaining episodes of Puritans, and Methodists, and Gospel Preachers; episodes, made up of a strange admixture of truth and misrepresentation, unworthy of the cause which he has undertaken to advocate, and discreditable to the temper and spirit of a Christian minister.

I am, Sir, &c.

PAULINUS.

To the Editor of the Christian Observer.

THE attestation respecting the author of *The Whole Duty of Man*, together with my accompanying query (inserted in *Christian Observer*, Vol. XV. p. 435.) not having produced any other notice from your correspondents than the laconic observations of R. W. D. (Vol. XV. p. 643.) allow me to claim a place in your columns for a slight attempt to solve my own problem. It is with some reluctance that I occupy your valuable pages with a discussion purely bibliographical; but the subject being at present imperfectly noticed in your work, I shall, as briefly as possible, communicate the information which I have derived, and the ideas which have suggested themselves to my mind, by looking more closely into the question.

It is not difficult to ascertain the period in which *The Whole Duty of Man* appeared before the public, although your correspondent expresses some doubt even on that point. R. W. D. mentions the edition of 1677, as the earliest which he has seen. I have seen an edition of eighteen years earlier date, which is undoubtedly the first. Ballard states, that the work appeared in 1657; but it is clear that he was misled by the date of Dr. Hammond's prefatory letter written in that year. It was published at the beginning of the year 1659; for Dr. Hammond, in a letter to Mr. Peter Stainenough, dated March 16, 1659, among other

Christ. Observ. No. 183.

notices of new publications, observes; "Two excellent pieces there are from an unknown hand, *The Whole Duty of Man*, and *The Gentleman's Calling*."

A more knotty question arises in the inquiry respecting the author of this work; and Junius himself has scarcely called forth more improbable conjectures than this writer. The concealment, so successfully studied, appears to be alluded to in the frontispiece to the older editions, which represents Moses veiled holding the tables of the Law in his hands; this motto being subscribed,—"*And till Moses had done speaking to them, he put a veil on his face.*" From this some have concluded (I think incorrectly,) that Bishop Fell himself was not made acquainted with the name, till the last work of the author had been produced.

The ingenious method by which Bishop Fell would lead us to the author is not, it must be confessed, very agreeable in its process, or satisfactory in its result. "Let the pious reader live a whole age of great austerities, and maintain an undisturbed serenity in the midst of them, and he will himself become a lively picture of our author."

Neither this work, nor the other pieces confessedly produced by the same hand, afford us any positive data by which we can ascertain the name of the writer. At the same time, there are some circumstances sufficiently marked to exclude certain pretensions; and others which, though more ambiguous, may serve as tolerable tests of the degree of probability which attaches to the contested claims of authorship.

I. The most decisive of these is, the period of the author's death. In the preface to the folio edition of the whole works (Oxford 1684,) which has been ascribed without controversy to the pen of Bishop Fell, the author is stated to be dead. Consequently, we may safely discard the

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pretensions of any person who was alive *after that year*.

II. "The Decay of Christian Piety," a work by the same writer, was first published 1667; and from its contents it plainly appears that the author was alive in the year preceding. We are thus necessarily limited in our researches to some author whose death occurred in the period 1666—1684.

The two preceding remarks contain restrictions to the field of our speculations, as positive as the nature of the case admits: the following are less definite.

III. In the preface to "The Decay of Christian Piety," the author speaks of the plague and fire in London (1666) as scenes of desolation of which he himself was a witness.

IV. In "The Lively Oracles," (Section vii. paragraph 2.) he mentions having travelled in popish countries during the troublesome times of Charles I. and having been in France.

These general tests may be found convenient, chiefly in excluding the claims of many pretended authors of the Duty of Man. In the following concise (but I believe comprehensive) list of the writers, whose claims to this celebrated work have been advanced, it is intended to refer only to the two former observations.

1. Mr. William Fulman, the learned secretary of Dr. Hammond, has often been mentioned as the author. I cannot find that the claim which has been asserted for him rests on any probable arguments. Your correspondent R. W. D. advocates his name; but without assigning any reason whatever to sustain his opinion. He quotes, indeed, Dr. Oldfield,\* Fulman's school-fellow, who makes

\* R. W. D. refers to "Oldfield's Divine Discourses, p. 74." I am not aware that Dr. O. published any work under that title. The intended reference, is, I pre-

a similar assertion without bringing forward any thing in the shape of evidence. In short, to this eminent scholar we may apply test I., which excludes him, since he did not die till 1688.

2. That laborious antiquarian and philologist, Mr. Francis Peck, informs us, that he "once thought The Whole Duty of Man had been written by Dr. W. Chapel, Lord Bishop of Cork and Ross." This prelate having died in 1649, is excluded by remark II.

3. Dr. Frewen, Archbishop of York, has no better title, since he died in 1664.

4. Dr. Richard Sterne, Archbishop of York, is asserted to be the author by his biographer Mr. Drake.

5. Mr. Abraham Woodhead, of University College Oxford, was confidently reported as having written the work in question. Wood may well express his surprise at such a notion, for Mr. A. W. lived and died a zealous Roman Catholic. (See *Athenæ Oxonienses*, under Woodhead.)

6. The name of Mr. Basket was mentioned, in my former communication, as the reputed author, from a MS. note in an early edition belonging to the library of Queen's College, Cambridge. I have since traced this opinion, and the authority from which it was derived, to the learned author of *Desiderata Curiosa*. "Dr. R. Clavering," says Mr. Peck, "now (1738) Lord Bishop of Burgh St. Peter's, was some time ago pleased to inform me, that The Whole Duty of Man was written by one Mr. Basket, a clergyman of Worcestershire."\*

7. Mr. Peck also mentions an idea which he had once entertained, that it was written by the famous Obediah

sume, to a work of his entitled "*Mille Testes*, by F. de Veteri Campo." p 74. marginal note.

\* Nineteen Letters of Dr. Hammond, by Francis Peck, p. 53.



Walker, master of University College, Oxford. Mr. W., however, did not die till 1699, and his claim is consequently excluded by observation I.

8. None of the preceding names rely upon probable evidence; and some of them, it will be observed, are decidedly inadmissible. A greater degree of plausibility attaches to the opinion that *Bishop Fell* (who wrote the general preface) was himself the author of the minor pieces, if not of *The Whole Duty of Man*.

Sir William Morice heard Bishop Fell preach a sermon at King's Chapel, which so pleased him that he requested a copy. Some years afterwards, "*The Decay of Christian Piety*" came out, in which he found the matter of the sermon in the same words.

Prideaux partly confirms the conclusion drawn from this statement. He is said (by his biographer\*) to have declared, that he was attending the press at Oxford, when another of the works ascribed to the author of *The Whole Duty of Man* was reprinting, and that he saw whole lines blotted out and interpolated in Bishop's Fell handwriting. Prideaux adopted the opinion that the author of *The Whole Duty of Man* was unknown; but that the other pieces ascribed to this anonymous writer were composed partly by *Dr. Fell*, and partly by *Dr. Allestry*.

So far as this evidence is adduced to prove that Bishop Fell assisted the author by his corrections, and possibly by contributions of detached parts, it appears sufficiently conclusive. But the assertion that the Bishop is the writer of the smaller pieces ascribed by himself (in his preface to the works) to an author already dead, is to insinuate a charge which charity forbids us to prefer without some more direct proof. It might answer the purpose for which, it has been imagined, such a step was adopted, of "better

concealing the name;" but it could not, by any explanation, be reconciled to the integrity of the Bishop's character.

9. I shall now briefly sketch the evidence by which *Lady Pakington's* may probably be established.

Dorothy Lady Pakington was wife of Sir John Pakington, of Westwoodhouse, Worcestershire, and daughter of Thomas Lord Coventry, Lord Keeper of the Great Seal of England. She was a lady of considerable talents, and of such exemplary conduct that she was proverbially called "the good Lady Pakington." Her residence afforded an asylum, during the stormy period of Charles I., to Bishop Morley, Bishop Fell, and Dr. Hammond, who died there in 1660. Dr. H. she considered as her preceptor, her adviser, and her spiritual guide; and with Bishop Fell she long enjoyed a close friendship, and an uninterrupted correspondence: thus she was intimately acquainted with two learned prelates, the latter of whom, in all probability, corrected and improved her work, while the former introduced it to the public. She died in 1679, a date which accords with the preliminary observations in this paper.

Thus far the evidence is merely consistent with the facts connected with the publication of this work. Some other circumstances must be mentioned which bear more immediately upon the question of her being the probable author.

(1.) In an anonymous pamphlet, published in 1702, entitled, "*A Letter vindicating the Bill for the Prevention of the Translation of Bishops,*" it is asserted that Archbishop Dolben, Bishop Fell, and Dr. Allestry, declared, that Lady Pakington was the authoress of "the most masculine religious book in the English tongue (the Bible excepted,) called *The Whole Duty of Man*." I quote this by no means as evidence, but merely to shew how confidently her claim

\* Life of Prideaux, p. 17.

was vindicated at a period only twenty-three years after her death.

(2.) But we may approach still nearer; and without the necessity of appealing to anonymous vindicators. Dr. Hickes, in the preface to his *Saxon Grammar* inscribed to Sir J. Pakington, has the following passage on the virtues and talents of his ancestor:—"In which she was so accomplished, that she deserves to be called and reputed the authoress of a book on the *Duty of Man*, published in English by an anonymous person, and well known through the Christian world as a work wonderfully perfect of its kind."\* Dr. Hickes, who came to Worcester only seven years after the death of Lady Pakington, was a favourite inmate of Westwood-house in the vicinity of his deanery. He had, therefore, abundant opportunity of ascertaining the opinion of Lady Pakington's family, as to the probability that she composed this work; nor is it likely that he would have so publicly recorded his conviction in an address to her descendant, had not the sentiments which he expresses been sustained by tolerably strong probabilities, and been consonant with the feelings of his friend.

(3.) Her descendants without hesitation ascribed this work to Lady Pakington; for at the bottom of a monument erected near the family vault in the church of Hampton Lovett, there is a small memorial of her in which the following words occur:—"justly reputed the authoress of *The Whole Duty of Man*."

(4.) The most decisive evidence, however, is the remarkable attestation† of which a copy was inserted

in the *Christian Observer*, Vol. XV. p. 435. Upon the solemn declaration of a clergyman on his death-bed, a MS. of *The Whole Duty of Man*, in Lady Pakington's hand-writing, is traced to the possession of Mrs. Eyre,\* her daughter, only ten years after the reputed author's death. This MS. bore the marks of correction by Bishop Fell, who is known to have been the editor of the whole work, and whose handwriting was recognised by Prideaux in the interlinings of the copies reprinting at the Oxford press. Here is a concurrence of circumstances by no means unimportant or indecisive; and, in my opinion, the evidence arising from this certificate, when combined with other conspiring testimonies, is not so easily overthrown as R. W. D. imagines.

Omitting a vast number of objections to this evidence, which are too trivial to merit observation, I shall briefly notice two or three of the most plausible replies.

*First.* Some little difficulty arises from the statement in the attestation, which denies all the pieces, except one, ascribed to the author of *The Whole Duty of Man*, to have been written by Lady P.; whereas Bishop

Upon further examination, this assertion appears to be in some measure incorrect. It is noticed in Ballard (*Memoirs of British Ladies*, under Pakington, pp. 220—235;) who gives it, however, without signature, and in so loose a manner that it was clearly written *memoriter*, and not from any authentic copy. The document, from which the copy sent to the *Christian Observer* was taken, is only Baker's transcript. I find the same certificate, as a loose paper (possibly the original,) deposited among the MSS. in the Cambridge Public Library, and marked Dd. iii. 63.

\* This "*Dame Ayre*" (as R. W. D. familiarly terms her) was herself an authoress, and is styled, in the title to her posthumous publication, "*The pious and learned Mrs. Eyre*." She was wife of Antony Eyre, of Rampton, in the county of Nottingham, Esq.

\* "Quibus adeo excelluit, ut libri DE OFFICIO HOMINIS Anglice ab anonymo editi, et ob mirificam operis in suo genere perfectionem, per totum orbem Christianum notissimi auctrix et dici et haberi meretur." *Gram. Anglo-Sax. Pref.* p. 2.

† This certificate was mentioned by me as having been hitherto unpublished.



Fell inserts several other tracts in his edition. It should be remarked, however, that the terms in which this negation is conveyed, do not necessarily fix the denial upon *Lady Pakington*, but merely state the opinion (probably erroneous) of *her daughter Mrs. Eyre*.

Secondly. Dr. Hammond's introductory epistle to the bookseller, is thought to be inconsistent with the fact, that he was at that time living in the same house with the authoress. It is considered as strange that the MS. should have been sent from Westwood to London, and have been returned from London to Westwood for Dr. H's perusal. I confess, however, that I perceive nothing extravagant in one or other of the following suppositions:—either that Lady P. (with a view to obtain for her work the sanction of so learned a divine, without affording the public any direct clue to the author, which an immediate application to her friend might have given) transmitted the MS. to Mr. Garthwaite, with a request that he would send it Dr. H. for approval;—or that the bookseller, without any intimation from the anonymous writer, accidentally selected the doctor, as an eminent theologian whose recommendation of the work was important to secure its popularity.

Thirdly. The last objection which appears deserving notice, is rather in the shape of an hypothesis to get rid of the conclusion which so naturally follows the fact mentioned in the attestation, that Lady Pakington's daughter produced a copy of the work in her mother's hand. It has

been stated that this was possibly a mere *transcript* from the printed edition, made by the pious zeal of the good old Lady, who hoped by this means to impress the contents of the work on her mind. This barely possible position is overthrown by the circumstance (also recorded in the attestation) that the MS. in question was *not a simple copy*, but contained *corrections* by Bishop Fell. Dean Hikes is further reported to have seen the MS., which from the numerous erasures, alterations, and interlinings, he was satisfied was the original work.

After all, sir, the name of this author is a matter of little importance; and I confess, that I close my paper in some degree abashed by the observation of Bishop Fell (in his preface to the whole works:) "It is an ill mannered thing to pry into that which is studiously concealed." I only wish that the accuracy of the doctrinal views of this anonymous writer, was such as to permit me, in an unqualified manner, to adopt as my own sentiment the elegant language of the same learned prelate: "Our author like the river Nilus, that gives fertility and blessing wheresoever he passes, hides his head, and permits himself to be only known in the benefits which he dispenses."\*

G. C. G.

P. S. In addition to the authorities quoted in this paper, the curious reader may refer to *Nash's Hist. of Worcestershire*, Vol. I. p. 352.—*Gent. Mag.* 1754, p. 26.—and *The Monthly Repository*, Vol. I. p. 71.

\* Introduction to *The Lady's Calling*.

## REVIEW OF NEW PUBLICATIONS.

*The Four Gospels and Acts of the Apostles, translated into Hebrew, under the Direction of the London Society for promoting Christianity among the Jews, and print-*

*ed at the Society's Press. London. 1813—1816.*

AMONGST the many incalculable benefits which have resulted from the operations of the Bible Society,

one, not the least important, has been the attention they have excited among the Jews in this and other countries. That this effect has been produced will appear from some statements which we shall presently have occasion to bring forward; and for fuller satisfaction we refer our readers to the authentic communications conveyed by the Reports of the British and Foreign Bible Society, and some of its Auxiliaries; and by the Jewish Expositor; which concur in establishing this important fact—that the Jews in various parts have not only beheld with interest the extraordinary exertions made of late years, for the diffusion of the sacred Scriptures, but have themselves taken an active share in those exertions, and manifested a desire of participating in the benefit resulting from them. This being the case, it cannot, we think, admit of much doubt that, as a body, they will be much more favourably disposed to receive the New Testament in their own language, and more likely, humanly speaking, to profit by it, than they would have been, had it been offered before their minds were thus prepared. Instead of having to awaken curiosity, excite interest, and contend at once with indifference and prejudice, the Society for promoting Christianity among the Jews will now have to present the Christian Scriptures to a people who have, in some measure at least, anticipated its wishes and invited its exertions. Their being put in possession of them will become, in a manner, *their own act*, the result of a spontaneous application from themselves—a circumstance this by no means of inconsiderable importance in the case of a people who are characterized by a pertinacious attachment to their own opinions, and who usually oppose any efforts made to induce in them a departure from their established mode of religious sentiment and belief.

This consideration tends greatly

to diminish the regret we should otherwise have felt, that a work so important as that of giving the New Testament to the Jews in their own language, had been so long delayed. Besides, we do not apprehend, that *Christians* in general would, at an earlier period than the present, have been much better disposed to promote an Hebrew translation of the New Testament for the benefit of the Jews, than the Jews themselves to receive it when offered. Certainly, till within these few years the utmost insensibility has prevailed generally throughout the Christian world, as to the moral and spiritual improvement of that unhappy people: the veil seems to have been spread, almost as thickly over Christian as over Jewish minds, as to the true meaning of the promises and prophecies of both Testaments relative to the future destinies of Israel, and those of the Gentile nations as connected with them. But in proportion as this has been the case, we are encouraged to draw the more favourable omens from the recent diffusion of a spirit of zeal and compassionate interest in behalf of the Jewish Nation. We regard this appearance as a token of good from God towards his ancient people, and as a pledge of his blessing upon the endeavours now making for their conversion. In this light, we feel peculiar pleasure in contemplating the work which we now bring forward to the notice of our readers: it is chiefly as *His* work, marked as such by a concurrence of circumstances, that we hail its commencement, and anticipate the beneficial consequences of its completion.

Though, therefore, for the reasons we have assigned, we do not much regret that the translation before us was not undertaken earlier, yet we are much surprised, that now the attempt has been made, under circumstances so auspicious, any objection should have



arisen to the undertaking. We deem it of some importance to notice one or two of these objections.

1. Some persons object, that the work is *unnecessary*, inasmuch as the Jews are already provided with copies of the New Testament in the vernacular languages of the countries in which they reside. In *this* country, for instance, they can be furnished with the *English* Scriptures—why then be at the expense of making and publishing a translation in Hebrew for their particular use? To this it may be answered, in the first place, that it is by no means the fact, that the Jews are well enough acquainted with the languages of their respective countries to read, so as to understand, vernacular copies of the Scriptures. We know the contrary to be the case, in several instances, in this country; and we are credibly informed that it is so likewise abroad. But even were it otherwise, it is, we believe, undeniable that the Jews at large have a peculiar veneration for their own language, as connected with all that is sacred among them; and that they consider it the only authorized medium of communication between God and his creatures. The testimony of the foreign Jews who have come over to this country is express upon this point, as to their countrymen abroad; and those who have had much intercourse with the rabbis and Hebrew teachers residing in England, know to what a length, even in many respects, of blind and superstitious reverence, they carry their notions of the sacredness of their language. And this feeling is by no means confined to the more learned members of their body, but prevails generally among them, as might be proved by indubitable testimony.

2. But others affirm, that the work in question is *useless*; because the Jews in general do not understand the Hebrew language. Here

again, we must be permitted to observe, that the objection is not founded in fact—not at least, by any means, to the extent to which it is urged. Those who make it, we apprehend, ground their opinion upon what they know of the Jews living in England; and we are ready to admit, that with respect to many, perhaps, on the whole, with respect to the majority, of them it may hold good. We happen, however, ourselves to know, that in the case of the Jews, residing both in the metropolis and in another principal mercantile city of this kingdom, a considerable proportion of the *adults* do understand the Hebrew language, if not critically and grammatically, yet well enough to read their sacred books in the original; many of them better than they understand the English or other languages; and most of them, we apprehend, as well as the generality of the lower classes in this country understand their native language as contained in books. Many of them also instruct their children in it. On the whole, we are much inclined to the opinion, that the ignorance of their own language, and the consequent inability to read the Scriptures in it, is not so prevalent amongst the Jews of England as is commonly supposed. But even if this were the fact, and to the extent that has been alleged, it really would not form an argument of any weight against the work of which we are now speaking. For how small a part do the English Jews form of the whole body of the nation? On the lowest computation of their number, in various parts of the world, certainly not a five hundredth part, and in all probability not nearly so much. Do then the Jews abroad generally understand Hebrew? We wish not to give an unguarded answer to this question. The state of their knowledge is not the same in the different foreign countries which they inhabit: what is true of those residing in one, is

not equally true of those in another. But on careful inquiry, we believe we may venture to assert, that the Hebrew language is understood amongst them *much more* extensively than in this country. It is the opinion of some competent judges, that on the continent of Europe they can read Hebrew *generally*. In Poland, especially, *all the educated Jews understand it well*; and the greatest part of the rest can read it, so as to understand the original Scriptures, though they do not know it *grammatically*. The same, we believe, may be said of the Crimea, of Asia Minor, and of the East generally. The testimony of Dr. Buchanan, with respect to the Oriental Jews, is well known. "You must send them," says he, "the NEW TESTAMENT in the Hebrew tongue—in the language and character of the Old Testament, *which all understand and revere.*"\* A similar testimony, though not couched in such explicit terms, will be found in a communication, to which we shall afterwards refer, from Dr. Naudi of Malta, respecting the Jews of the Levant and those of the northern shores of the continent of Africa.†

3. Some objectors, however, advance a step further—and assert, that a Hebrew version of the New Testament not only will do no good, but may eventually do much harm; as the superior knowledge, possessed by the learned Jews, of the genius and peculiarities of their language will enable them to detect the imperfections of any translation which

may be made into it, and thus to discredit the Society under whose auspices it comes forth. But, surely, such an objection were equally applicable to versions of the holy Scriptures into other languages: they must always be open to the critical censures and cavils of the more learned among the enemies of Christianity, by whom such languages respectively are better understood than by the translators themselves; yet would any person consider this a reason why the work of translations should not have been undertaken, or why it should be abandoned? The versions which have been made into twenty-seven of the dialects of the East are not, we apprehend, so perfect as that no learned Brahmin could find out inaccuracies, or even faults, in them; and, if he pleased, take advantage of such imperfections to expose the ignorance of Christian Missionaries and Missionary Societies. Why should a more absolute perfection be deemed necessary in a Hebrew version of the New Testament, to vindicate its authors from such a reproach as might injure the cause in which they are engaged? It may surely claim to be put on the footing of other translations, none of which are perfect at first; yet which have been, we trust, and will be, important instruments in carrying forward the conversion of the heathen. And who can tell, but that, through the mysterious agency of Divine Providence, some hardened Rabbi, who takes the Hebrew New Testament into his hands for the purpose of exposing its defects, may be converted whilst he examines it; as was that learned Jew of *Travancore*, mentioned by Dr. Buchanan, who translated the New Testament into Hebrew for the purpose of confuting it, and became himself a convert to Christianity through the instrumentality of his own work?

After all, however, though we have thought it expedient to notice distinctly some of the leading ob-

\* See his Speech at the Second Anniversary Meeting of the London Society, &c.

† We have here been arguing on the state of knowledge among the Jews, *as it is at present*. There is no difficulty, however, in supposing, that, as one part of God's providential dispensations towards them, education may become much more general among them, as it has lately done in this country, *meeting* as it were, and rendering efficacious, the efforts of the Bible Society.



jections which we have heard alleged against the work to which we are now referring, the best answer to all objections is this—*The Jews abroad are actually applying for copies of the New Testament in the Hebrew language.* Shall they apply in vain, on the presumption that the undertaking which alone can supply their desires is unnecessary, or useless—or through apprehension of some contingent partial evils to which it may possibly give rise?—To satisfy the minds of our readers on this point, we shall lay before them a few extracts from foreign correspondence received in this country. The Secretary of the Frankfort Bible Society, in a letter to Dr. Steinkopff, writes as follows:—"In consequence of the public advertisement in which we announced the establishment of our Bible Society, the attention of the Jews has been drawn towards it; and some expressed their regret that no invitation had been given to some of their body to take a share in this work. We shall now consider this point; and in the mean time request you, sir, in the name of our Bible Society, to apply to the Society for promoting Christianity among the Jews, to favour us with a number of copies of their version of the New Testament into Hebrew, as far as it is printed, that we may distribute the same in a judicious manner among the Jews in our city and vicinity, being fully persuaded that such a distribution would not remain without a blessing."\* We need scarcely remark, that this application, which may in fact be regarded as originating with the Jews themselves, furnishes satisfactory evidence with respect to the competency of the Frankfort Jews, at least, to make use of the translation in question. Respecting the Jews of Russia, a similar testimony is given in letters addressed to the Committee of the British and foreign Bible Society, by the Rev. R. Pinker-

ton—"As soon as the New Testament is ready for the Jews (says Mr. P.) two or three hundred copies must be sent to the Theodosian Society, for circulation amongst them. *This the Committee here most earnestly entreat, for several instances have already occurred of Jews making inquiry after the Gospel.*" "I myself, in passing through the town of Karasubargar, had a most interesting conversation with several Jews, *who eagerly sought after a copy of the Gospels.* I was sorry I had none, but told them that they were preparing for them. The late wars and commotions in the earth, with the present wonderful exertions to spread abroad the holy Scriptures among all nations, seem to have made a deep impression in the minds of many among the Jews. From what I have seen of this people in different nations, I am convinced that *many among them are prepared to peruse with avidity the Scriptures of the New Testament in their own language.* On this account I pray you to procure a number of copies of the Hebrew New Testament, or even of the four Gospels, should no more be printed off, and to send them by way of St. Petersburg for distribution among the Jews in the Crimea and surrounding countries, by means of the Taurian and Theodosian Bible Societies."\* The Gottenburg Bible Society makes an offer, through its Secretary, of distributing Hebrew Testaments among the Jews of that neighbourhood; stating, that *several Jews are already desirous of possessing a New Testament in Hebrew.*† To the same effect writes Dr. Naudi, from Malta, in a letter to which we must content ourselves with referring our readers,‡ full of interesting intelligence respecting the present state of the Jews occupying the shores of the Mediterranean and Northern Africa. The evidence which these letters contain—form-

\* Jewish Expositor, vol. I. p. 397.

† Jewish Expositor, vol. II. p. 38.

‡ Jewish Expositor, vol. II. pp. 70-79.

ing, it may reasonably be presumed, a part only of what might be adduced, if the state of the Jews in other countries were well explored—demonstrates in our view, and will, we think, in that of our readers, the importance, if we may not say the necessity, of a Hebrew translation of the New Testament. But, granting all that has been said to shew the desirableness of this object, it may be asked, “Why put the Society to the expense of a new translation? Are not there already extant at least two translations of the entire New Testament; that by Hutter, and that by a Jew of Travancore, mentioned by Dr. Buchanan; besides versions of one or two detached portions of it, particularly of the Gospel by St. Matthew?” For an answer to this inquiry, we cannot do better than refer our readers to the preface of the work now under our review (p. vii.) where it is stated, that the Travancore Version not only has failed in attaining the force and spirit of the original, but has failed also in giving its true meaning. Hutter’s translation, indeed, it represents as less remote from the sense of the original, and as on the whole skilfully managed, but as abounding in Rabbinical phrases and Talmudical opinions, which would be disliked by almost all the Eastern Jews, and to many of them would be even unintelligible.

Having said thus much, by way of vindicating the London Society from objections to which it has been, or may be, exposed, for engaging in so difficult and expensive an undertaking, we proceed to make some remarks on that portion of the work itself which has already been laid before the public. In the first place, it is due to its conductors to observe, that they have spared no pains or expense to make the translation as correct as possible. After the translators themselves (one of whom is a learned Jew from Germany,) have

bestowed their utmost care on giving a faithful interpretation of the original Greek, and on a critical examination of the idioms, phrases, and words made use of, their version is printed in a rough state, and copies of it transmitted in single sheets to upwards of fifty of the best Hebrew scholars in the kingdom, to receive their critical remarks and emendations. When returned by them, it is once more carefully examined with the corrections which may have been suggested, and is then printed for publication. That an undertaking thus conducted must be attended with very considerable labour, will be obvious to every one. But its difficulty will be fully appreciated by those only who are acquainted with the peculiarities of the Hebrew tongue, and at the same time sensible of the great importance of bringing a translation of the New Testament as nearly as possible to a conformity with the standard Hebrew of the Old Testament. To translate into a dead language, even from a living one, in such a manner that the translation may be impressed with the characteristic marks of the language into which it is rendered, and at the same time convey correctly the meaning and spirit of the work translated, is known to be no easy task, even where there are no peculiar difficulties arising from the nature of either language. The difficulty is of course greater where this is the case. It is still greater where the translation is made from one dead language into another; and greatest of all when the two languages differ most widely from each other. Now, we believe we are not far wrong in asserting, that no two languages can well be more different than the Greek and the Hebrew—the former, of all others, perhaps, the most flowing, copious, multiform, studious of ornament and magnificence—the latter incomparably simple, unambitious, unostentatious, equable, careless of



variety and embellishment. (We are speaking of the *style*, not the *ideas* or *imagery* of the Hebrew writers.) Nor is this difference confined to the general character of the two languages. It is equally discernible in the modes of expression, the forms of construction, the syntax, the particles—in short, in those grammatical niceties which, though they may not always forcibly strike the *student*, are precisely those which call for the closest attention, and often occasion the greatest difficulty, on the part of the *translator*. Perhaps it may be said, that the more marked and definite are the peculiarities of any language, the easier it is for the translator to hit them: we deny not altogether the justice of this remark; yet let any one who thinks so sit down and attempt a version of a single chapter of one of the Gospels into Hebrew, and we are much mistaken if he does not meet with a very considerable number of instances in which he is at a loss how to apply the knowledge he may have acquired of the *idiomata* of the sacred language. But besides these minutiae of difference, which are continually occurring in the structure of sentences, collocation of words, choice of particles, conduct of transitions, &c. there is a difficulty of more variable occurrence, arising from the paucity of words in the Hebrew compared with the rich abundance of those in the Greek; and from the much greater comprehensiveness of the latter (especially if we take in the facility of compounding words, which the Hebrew knows nothing of,) than of the former. Where we have five Greek words expressing nearly, though not accurately, the same idea, we have perhaps one and the same Hebrew word expressing five ideas, which, though connected with a common root, and therefore, strictly speaking, correlative, are yet, in their common acceptation, very distinct, and incapable of being substituted one for another: not to mention,

that their connexion itself with a common parent and with each other is often a matter of great uncertainty, and founded chiefly on the law of the grammarian or lexicographer, scarcely any two of which useful description of men agree in the etymology which they assign to several words, we might almost say the greater number of words which occur in the sacred writings.

Neither, we apprehend, is the assistance which a translator of the New Testament into Hebrew may be likely to obtain from the Septuagint Version of the Old Testament, though considerable, so great as may generally be supposed, and that for more reasons than one. In the first place, that version differs so widely from the Hebrew text, whether from the inaccuracy of the translators, or the carelessness and ignorance of transcribers, or the manifold corruptions and designed alterations which, it is well known, that version has sustained, that the translator into Hebrew will often in vain refer to it for guidance and authority. If he wants to know, for instance, how he shall render a particular word or phrase occurring in the Greek Testament, he naturally turns to a passage in the Septuagint in which the same word or phrase occurs, and to the corresponding passage in the Hebrew, to see what word or phrase in the latter answers to that in the former; when to his mortification he finds, perhaps, that the passages in question do not correspond at all, or that the correspondence is not so exact as to serve the purpose of the reference; the Septuagint being sometimes redundant, sometimes deficient—disagreeing sometimes in single words, sometimes in whole sentences. If an instance of this kind be demanded, we specify, as the first that occurs to us, Job xxxi. 33—37, from which, as it stands in the LXX, should the student betake himself to the Hebrew text, desiring to know how he shall render a particular Greek word

occurring in that passage—*ἡγεωφιλέρης* for instance, v. 37, (comp. Luke vii. 41, or xvi. 5)—he will experience a disappointment of the kind above-mentioned. But even where there is not the same reason to suspect a corruption, either accidental or intentional, in the version of the LXX, their authority is not always to be safely relied on. In some cases, there is room to doubt whether they perfectly understood the meaning of the original Hebrew—in others, whether they had a correct acquaintance with the spirit and idiom of the Greek, (for let it be remembered that the knowledge of both these languages had undergone great decay at the time, and in the country in which the version was made :) in some instances also, they seem designedly to have performed the part of *expositors* rather than *translators*, giving the general sense, rather than an exact version, of single words or entire passages.

In making these observations on the difficulty of executing a good Hebrew Version of the New Testament, though it is certainly our wish to place in its just light the merit of the undertaking which has given rise to them, and to blunt the shafts of any invidious criticism with which the work before us may be assailed; yet, we are by no means to be understood as preparing any apology for the performance. We are quite of opinion that it needs no apology: on the contrary, we are happy to express our decided judgment, the result of as careful an examination as we have had opportunity to bestow upon it, that it is executed in a manner which does the highest credit to the learning and ability, as well as industry, of its authors. They appear to us to shew throughout an accurate observation of the peculiar character of the Hebrew language, and much patience of investigation, as well as nicety of discrimination, in the selection of words and phrases. We have been at some pains to put

their translation to the proof by a comparison, both of its general style and of its smaller component parts, with the style and diction of the Old Testament writers; and we have generally found, that the more diligently we applied the test, the more clearly we discovered in it the characters of *biblical purity*. We shall presently shew, that in a few instances we have ventured to call in question its correctness; but, speaking generally, we have very little hesitation in saying, that an unprejudiced Jew, possessing a competent acquaintance with the Hebrew, and Greek or English languages, would readily acknowledge the accuracy and faithfulness of the version. We think also, he could not but be struck with the similarity of its style to that of analogous portions of the Old Testament—of the narrative of the Gospels, for instance, and Acts of the Apostles, to that of the Books of Moses, or the other historical books of the Hebrew Canon; or of the Sermon on the Mount, parables, &c. to the parabolical writings of the same. By way of substantiating this remark, so far as it applies to the *narrative* at least of the New Testament, (which is that in which we are at present principally concerned,) we would ask any Hebrew scholar, who may think these observations worthy his perusal, whether the following character of the ordinary style of the Hebrew writers, drawn by a master whose skill and judgment few will call in question, is not very well exhibited and exemplified in the translation before us?

“It is impossible to conceive any thing more simple and unadorned than the common language of the Hebrews. It is plain, correct, chaste, and temperate: the words are uncommon neither in their meaning nor application: there is no appearance of study, nor even of the least attention to the harmony of the



periods. The order of the words is generally regular and uniform. The verb is the first word in the sentence : the noun, which is the agent, immediately succeeds, and the other words follow in their natural order. Each circumstance is exhibited at a single effort, without the least perplexity or confusion of the different parts ; and what is remarkable, by the help of a simple particle, the whole is connected from the beginning to the end in a continued series, so that nothing appears inconsistent, abrupt, or confused. The whole composition, in fine, is disposed in such an order, and so connected by the continued succession of the different parts, as to demonstrate clearly the even temper of the author, and to exhibit the image of a sedate and tranquil mind."—Lowth's *Prelections on the Sacred Poetry of the Hebrews*, Prælect. xiv.

In thus decidedly expressing our approbation of that part of the Hebrew Version of the New Testament which has already been completed, we are sensible that we may appear to some of our readers, to assume a higher tone of confidence than becomes us on a subject so remote from the ordinary range of modern criticism. We can assure them, that we feel no reluctance whatever to avow our sense of incompetency to the due discharge of the office we have taken upon us : and we desire to advance our opinions, though by no means hastily or slightly formed, with caution and reserve. We own also it is a satisfaction to us to know that some of the first Hebrew scholars in the kingdom, and amongst these some of the most learned members of our Universities, concur with us in their general estimate of the merits of the translation before us.

We feel persuaded we express the feelings of the Committee of the London Society for the Conversion of the Jews and of the translators

themselves, when we say, that nothing do they more anxiously desire than that the portion of their work now submitted to the public should be severely scrutinized by all competent judges ; and that they most earnestly invite the communication to them, through any channel, public or private, of such remarks as may enable them to render their translation as free from exception as possible. It is under this conviction that we presume ourselves to offer to their consideration a few remarks which have occurred to us in the perusal of different passages of the work before us. We willingly hazard our reputation for a profound skill in Hebrew criticism, from the earnest desire we feel to contribute even the smallest assistance towards the improvement of so important a work : nor shall we be at all dissatisfied, if the suggestions which we shall throw out, rather in the form of queries than of emendations, shall appear, on examination, to be unworthy of particular notice.

Mat. i. 23. That the translators have done wisely in determining to give an *exact rendering* of the quotations from the Old Testament as *they stand in the New*, and not, as Hutter has done, to *transcribe* the cited passages *from the text of the Old Testament*, to us appears unquestionable, and for the reasons stated in their preface. (p. viii.) We apprehend, however, they could not intend to deviate from the Hebrew text, except in cases where the citations disagree with the original ; —in all other cases, we should think they would wish to adhere as closely as possible to the original Hebrew, even in the words and forms of construction. In their translation of the text prefixed to this paragraph, which records the fulfilment of the remarkable prophecy, Is. vii. 14, we notice a deviation from the Hebrew of the Old Testament, which, however slight, may deserve attention. The

words of the Prophet are ; הנה העלמה  
הנה יולדת בן וקראת שמו עמנו אל :

To this the passage as quoted by the Evangelist exactly agrees, except in the substitution of the third person plural of the verb "call" for the second person singular, (or third person singular, which ever we take the Hebrew קרא to be : see Vitringa, on the text of Isaiah.) Ἰδὲ ἡ παρθένος ἐν γαστρὶ ἔξει, καὶ τεξεται υἱόν, καὶ καλεσάσιν το ὄνομα αὐτῆς Ἐμμανουὴλ. With the same exception of καλεσάσιν used for καλεσεῖς, and ἐν γαστρὶ ἔξει for ἐν γαστρὶ λήψεται (which last are equivalent expressions,) the quotation given by St. Matthew literally accords with the LXX. version. The Hebrew translation of the Gospel before us is הנה העלמה תהר וילדת בן וקראתו שמו עמנואל. We ask, therefore, why the translators have used תהר and ילדה rather than הרה and ילדה? We rather suppose that their reason may have been, that the construction they have adopted, of rendering the Greek words, ἐν γαστρὶ ἔξει and τεξεται, by the corresponding tenses of the Hebrew verbs, תהר and ילדה (which last is used as a future verb,) is simpler and easier than using the two participles, or adjective and participle, הרה and ילדה (see Vitringa as before, and Parkhurst under הרה.) We doubt, however, whether this be sufficient to justify even so slight a departure from the Hebrew text, particularly as the construction used in it seems, by a comparison of other passages, to be more agreeable to the Hebrew idiom : see particularly Gen. xvi. 11.

Mat. iii. 11. Is not אש wanting before קטני as also in the parallel passages, Mark i. 7 ; Luke iii. 16 ; John i. 27?

Mat. v. 17. We suggest for the consideration of the translators, whether πληρω would not in this passage be better rendered by מלא than by מלא. We apprehend, it has here a further signification than is expressed by the English "*fulfil*," the Latin

"*impleo*," or the Hebrew מלא; and that it includes also the notion of *teaching, fully explaining*, as in Rom. xv. 19 ; Col. i. 25 ; and some other texts. In this latter sense מלא, with which in its *primary* sense of *fulfilling* πληρω agrees, is used by the Chaldee Paraphrasts, and it appears reasonable to think with Vitringa, (Obs. Sac. lib. i. cap. 16.,) that the writers of the New Testament have in this, as in other instances, assigned to the Greek word the *secondary* meaning also of the Hebrew word, with which in its principal signification it accords.

Mat. vi. 7. If the reduplicate verb מלא may be used to express *frequent repetition*, as we think it may (see Deut. vi. 7. and Robertson's Clav. Pentateuch. there, and Parkhurst under מלא) would it not suit better than שנה, which, from its ideal meaning, cannot easily be extended beyond the sense of mere *iteration*, or *simple repetition*?

Mat. vi. 23. We do not see the propriety of rendering ποσόν by כמה, which, though used in a comparative and intensitive sense for *quanto major, quanto minor, &c.* is not, so far as we know, used for *quantus*. Noldius gives no such instances of its use. Would not כמה or כמה more simply, as well as correctly, express the meaning of the Evangelist?

Mat. ix. 20. and Marc. v. 25. אשה אשר היה לה נבלה. We doubt the propriety of using נבלה as a substantive, as it seems here to be used. In Lev. xv. where the phrase occurs so often, there is nothing exactly similar ; nor elsewhere, so far as we know. אשר היה לה נבלה seems more correct.

Is not אשר a typographical error for אשר?

Mark i. 4, &c. x. 39, &c. xi. 30. compared with the parallel passages of Mark and Luke. Why the variety of terminations in the words rendering the Greek βαπτίζω, βαπτισμός, &c.? We have במשך and במשך, במשך, במשך



and כְּמִשְׁמָחָה. Do these differences arise from inadvertency? If not, is there any reason why the same Greek word should not be rendered by precisely the same Hebrew word in different passages?

Marc. i. 43. וַיֵּצֵא אֹתוֹ is scarcely emphatical enough for ἀπεκριμασμενος αὐτῶν: would not וַיִּגְעַר בּוֹ (as verse 25.) or וַיִּצְוֶה יָצֵא אֹתוֹ be better?

Marc. ii. 2. עַד-אֲשֶׁר לֹא יָכֹל גַּם הַקּוֹס אֲשֶׁר עַד-אֲשֶׁר לֹא לִפְנֵי הַדָּלָה לִשְׂמַח חֲתָן. Would not עַד-אֲשֶׁר לֹא יֵשֶׁה חֲתָן גַּם be simpler and equally expressive? Gen. xiii. 6. compared with the version of the LXX. appears to us to warrant, and has indeed suggested, this emendation.

Mark ii. 20. We apprehend, there is a slight error of the press in the punctuation of לֵק in this verse, which as it stands exhibits the verb in the conjugation *Kal*, instead of *Pyhal* as in the parallel passage Mat. ix. 15.

Mark v. 7, 43, and vi. 8, &c. We observe the translators generally use לִלְבֵּי with a *future verb*.—Without meaning to say that this usage is inadmissible; yet as it is so much more frequently in the Old Testament used with an *infinitive*, we cannot but think the latter preferable. It would, indeed, appear from Noldius (*Concord. Partic.* p. 500, not.) that it is *always* joined with an infinitive verb, except in four instances where it is used with a *præterite*. Though this, however, is not quite correct, yet out of nearly 50 examples which he has adduced in which the particle occurs, *one* only (Exod. xx. 17.) if we mistake not, exhibits the use of the future tense connected with it.

Marc. ix. 18. אַחֲרַי אֲשֶׁר appears to be superfluous—but we should rather prefer אֲשֶׁר.

Mark x. 42. The full force and meaning of this verse does not appear to be conveyed by using the same word כָּל for both ἀρχῶν and κατακυριεύουσιν: the latter is more intense and emphatical in its signification than the former, and would

perhaps better be rendered by מִרְיָה, ἀρχῶν, we apprehend, simply expresses *superiority of rank*—κατακυριεύουσιν the *imperious exercise of that superiority in acts of domineering authority*.

Mark xi. 32. Is not ה before וְחָתָן unnecessary? Comp. Gen. xxxviii. 13. 1 Sam. i. 13.

Mark xii. 4. Can הָטִי render ὑποταμμενος? Can its sense of *velo opertus*, though used of persons in disgrace, justify its use for *pudore aut ignominia affectus*, which is the meaning of ὑποταμμενος? We are almost inclined to suspect an error of the press for הָטִי or הָטִי.

Luke ix. 62. יִמָּצֵא does not seem to us properly to render εὐθετος εἰς here: יִמָּצֵא is frequently used elliptically by the Hebrew writers to denote *sufficiency, supply, or suitability in respect of quantity*, as Numb. xi. 22. Josh. xvii. 16. Zech. x. 10. and as the translators have properly used it, Mat. xxv. 9. Acts xix. 25. But we are not aware that it is ever used to express *moral fitness*, which is the sense of εὐθετος in the verse referred to. Perhaps יִמָּצֵא or יִשָּׂא (see Exod. ix. 22. Esth. iii. 8. Ps. lxxxix. 20, xxi. 6. Job. xxxiii. 27. and Parkhurst under יִשָּׂא) would be preferable.

Luke xiii. 1. Can הִתְקַבֵּל be used as a *transitive verb* governing וְ? We cannot meet with any such use of it. Ezra ix. 2. may appear to afford an instance, but does not in reality. We doubt whether verbs in *Hithpahal* are ever so used.

Luke xiii. 12. Does מִלֵּי-אֶחָד render with sufficient emphasis ἀπολύσαι τὴν ἀδούλευσιν αὐτῆς? Should not the idea of *loosing from a bond* be retained? and would not this better be expressed by the verb מִלֵּי the same used ver. 16. of this chapter?

Luke xvi. 6. We greatly doubt the propriety, or even the admissibility, of rendering καταφειδότης in this verse by מִלֵּי-אֶחָד. It is true, the Septuagint gives καταφειδότης. Prov. xxiii. 13. where the Hebrew

has איש הננים, but we see strong reason to apprehend either that the present reading of the LXX. is not genuine, or that they have in this, as in other instances, departed from the simple meaning of the Hebrew text. איש הננים is a man of frauds or deceits, *vir callidus*, or perhaps κατ' ἐξοχην *vir usurarum, vir nostens artes lucrandi*, as Schleusner renders it. But surely, χρεωφειλεται has not that signification; nor does it, so far as we know, bear any other sense than that of "debtor," for which, therefore, we see not why any other Hebrew word should be used than חב as Mat. vi. 12. Luke vii. 41.

Luke xvi. 14. Gr. Ησαν δὲ ταῦτα πάντα καὶ οἱ φαρισαῖοι, φιλαργυροὶ ὑπαρχόντες καὶ ἐξεμυκτηρίζον αὐτόν. Hebrew translation. רישמע הרשעים אחבי בך את-כל-אלה וילעגו לה. We would submit to the consideration of the translators whether רשעים in itself, and in its present collocation in the sentence, fully expresses φιλαργυροὶ ὑπαρχόντες, which, if we mistake not, is not merely an adjunct or epithet of φαρισαῖοι, but conveys the reason why they ἐξεμυκτηρίζον αὐτόν. Might not the force of the Gr. be better expressed by רשעים ואת כל-אלה ואתי בך את-כל-אלה וילעגו לה.

Luke xix. 44. וישמעו ארץ should not the verb be יושעו? see Hos. x. 14. xiv. 1. Nahum iii. 10, and the LXX. version of these passages; but, perhaps it is merely an error of the press.

Luke xx. 20. ὁποῖον ἑαυτοὺς ἐνόμιζον Gr. ὁποῖον ἑαυτοὺς ἐνόμιζον ἑαυτοὺς. We think it at least doubtful whether רשעים can be joined with a noun, or appellative, expressing a character or quality assumed, as it is here with רשעים. We cannot meet with any instance in the Old Testament, in which it is otherwise used than absolutely and simply for "alienum se fingere," to which, indeed, it seems by its root רשע to be confined. We venture to suggest for consideration whether רשעים, though no where, that we know of, used precisely in

the sense of "*justos se fingentes*," might not correctly express that meaning; according to the analogy of many other verbs in Hithpael, which signify the *figning oneself that which the root denotes*—as, amongst others, the very word here used התנער Gen. xlii. 7. 1 Kings xiv. 5, 6. Prov. xx. 11. התנער 2 Sam. xiv. 2. התנער according to the common reading of Josh. ix. 4. perhaps התהלך 1 Sam. xxi. 14. We offer, however, this suggestion with diffidence; adding only, that the more usual sense of התנער (as Luke xvi. 15.) is not widely remote from that here proposed.

John i. 11; iii. 16, 17; vii. 7; xiv. 31; xv. 18, 19; xvi. 20; xvii. 14, &c. We trust it will not be deemed superfluous to offer one or two observations in vindication of the use of רשעים for κόσμος, in these and several other passages of the Evangelists, particularly St. John. As there are few words, of general use in the New Testament, which convey a more important meaning than that rendered by the English term "world," and at the same time few which are used with greater variety of signification, it was undoubtedly a point of great importance for the translators to fix upon a Hebrew term which might satisfy these conditions of the original Greek word κόσμος. On our first inspection of their work, we felt considerable difficulty in admitting the propriety of the version which they have adopted. We thought the Hebrew רשעים would hardly bear the various senses, more or less figurative and accommodative, which are put upon it in its substitution for κόσμος in different passages where the latter word occurs. On further reflection and examination, however, we think we see reason to acquiesce, if not always with entire conviction, yet with pretty full satisfaction, in the judgment of the translators. In the first place, we very much doubt whether the Hebrew language furnishes another



word which will render *κοσμος* in the comprehensive sense in which it occurs so repeatedly in the New Testament, with any tolerable degree of correctness. The only one we can think of as in any degree approaching to its signification is *עולם*—and we understand (for we have not seen his translation,) that *Hutter* has employed this word for *κοσμος* in the passages alluded to. We are aware also, that it is frequently so used by the Rabbinical writers, as in the phrases *עולם הזה*—*עולם הבא*—*עולם שני* which they use as equivalent to the Greek *ὁ αἰὼν τῆς κόσμου*, *κοσμοκρατωρ*, *τὰ ἐθνὴ τῆς κόσμου*. But we are decidedly of opinion, that it is much too restricted in its signification to meet the varying demands of *κοσμος*, though it may sufficiently answer those of another Greek word, *αἰών*, which from the scantiness of our language we render by the same English term “world” as the former. See Matt. xiii. 38, comp. with 39, 40; John iii. 12, 31; viii. 23, &c. Nor does the practice of the Old Testament at all, in our judgment, warrant the use of it for *κοσμος*: the only passage we can think of which might even appear to do so is Eccles. iii. 11, where the Vulgate renders *עולם* by *mundum*; but this is very questionable. But, besides this negative argument in favour of the translators, we think there are quite sufficient authorities for using *עולם*, as they have done in a figurative, or rather *metonymical* sense, for *mankind*. Thus Gen. vi. 11, 12, in which *moral corruption* is ascribed to the earth: see also xi. 1; 1 Kings x. 24; Is. xxiv. 4, and xxxiii. 9; Zech. i. 11, with many others, in most of which it might with propriety be rendered by *κοσμος* in the sense in which it so often occurs in the New Testament. And though it perhaps may not be so easy to adduce instances where it is used, as *κοσμος* so often is, by a *synecdoche*, for a *particular class or description of men*, yet we cannot but think the translators warranted in this instance

to follow, in a way of analogy, the example of the sacred writers of the New Testament, who (as we have before observed) not unfrequently use Greek words, agreeing with certain Hebrew words in their *principal* signification, so as to accord with *other* significations of the same Hebrew words deduced from the *principal ones*. In like manner since *עולם*, as frequently used in the Old Testament, answers to *κοσμος* in its leading signification as used in the New Testament, we see no reason why it may not be used in the *more limited* sense in which *κοσμος* elsewhere occurs, viz. for the *unregenerate part of mankind*. And we would just observe (for we must not enlarge,) that the practice of the translators in this respect seems to us strongly supported by one passage in particular of the Old Testament; viz. Ps. x. 18; as our readers will, we think, agree with us if they compare the expression *עוֹלָם הַיָּמִים* there used, with John iii. 12, 31 (comp. with viii. 23;) xv. 19; xvii. 14, &c. in the translation under review.

But we must not swell this article, already perhaps too much extended, by adding other remarks which have suggested themselves during our examination of the work before us. Whether those we have brought forward merit particular attention, the translators and other competent judges will decide. At all events, we shall have evinced the sincerity of our desire to contribute the little in our power towards the perfecting of a work, in itself so important, and possessing in our estimation such just claims to the approbation of the biblical critic. And we shall be glad if the example we have afforded shall be followed, with greater effect, by any who are more experienced in the exercise of Hebrew criticism than we profess ourselves to be, in this age, so little productive of works connected with Hebrew literature.

We cannot, however, close our observations without calling upon our readers to aid, by *their pecuniary support*, the *completion* of the undertaking thus happily commenced. We need scarcely suggest that it *cannot* be completed without *great additional expense*; and that it lies very much within the power of Christians to accelerate its accomplishment by contributing to the fund set apart for that purpose. If the necessary funds can be raised, the Committee of the London Society have announced their expectation of bringing it to a close during the course of the present year; and we cordially rejoice to find that the Committee of the British and Foreign Bible Society have, by purchasing a thousand copies of the Hebrew Gospels and Acts of the Apostles, at length recognised the propriety of promoting an undertaking which surely yields not in importance to any which has hitherto engaged the attention of that truly Christian institution. For ourselves, we cannot but regard a correct Hebrew Version of the New Testament as the probable vehicle of inestimable blessings, not only to the Jewish nation itself, but, through its medium, to Gentile nations also. Indeed, it seems not unlikely that it may prove a grand *instrument of giving efficiency* to the numerous other translations of the sacred volume which have of late years, through the Providence of God, been effected. The people for whom it is prepared are dispersed throughout the whole world, and signalized, wherever they are, by their national enmity to the Christian name and religion. If, through the mighty power of the Divine Spirit, it be made the means of converting any considerable number of them, (which surely it is not presumptuous to expect it may,) the nations amongst whom they dwell will witness, in the cases of

their conversion, so many convincing proofs of the truth and Divine origin of those writings which they already perhaps possess in their native languages. Every instance of a Jew converted will demonstrate the power of the Gospel, with a strength of argument and force of conviction proportioned to the known inveteracy of his former prejudices and the obstinacy of his unbelief. Every such instance, will, if we may so speak, be a sensible miracle wrought by God in attestation of the truth of the Christian religion, and the Divine mission of its Author. Those who witness the effects thus produced by the Gospel, will be constrained to acknowledge that "*this is the great power of God:*" they will be stirred up to search the Scriptures "whether these things are so," and thus themselves become subjects of the victorious grace of the Redeemer—a "people made willing in the day of his power."

We presume not by any means to determine beforehand what precise mode it may please God to adopt, in fulfilling his purposes of mercy towards his ancient people. That they will be converted, and that their conversion will be the means of incalculable benefit to the Gentile world, we cannot doubt for a moment; because *this* seems plainly revealed in Scripture. That this important event will be brought about in a way signalized by some extraordinary manifestation of the power and providence of God, appears to us highly probable, considering the analogy of his dispensations towards them in all preceding ages. But that it will be brought about in a way *wholly miraculous*; that He will so far depart from the ordinary course of His procedure as altogether to supersede the agency, and baffle the foresight, and put to nought the previous endeavours of men as His instruments; we certainly cannot, on a mature consideration of the



subject, see any sufficient reason for believing. And surely, if any thing that man can do may be permitted to minister towards the accomplishment of God's merciful designs towards His people, it is most reasonable to expect that He will put this honour upon His holy word, especially that He will magnify the writings of the *New Testament*, by making *them* main instruments of removing the veil from their hearts. Nor does there, we confess, appear to our minds any thing improbable in the supposition, that He will make use of the Jews, not only as His *witnesses* of the truth and power of the Gospel *by their own conversion*; but further as His *agents and ministers* in preaching the doctrines of a crucified Saviour to the nations amongst which they are scattered, and in the midst of which they have been so astonishingly preserved.—We see nothing repugnant either to Scripture or reason in the presumption that this may be amongst the means—accompanied probably with some remarkable effusion of his Spirit—through which God will verify those remarkable declarations of His word, which lead us certainly to expect that the recovery of the Jews will be “*the riches of the Gentiles, and life from the dead to the world*,” (Rom. xi. 12, 15, 25;)—when “*there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob*;”—when it shall be said to the long desolate Jewish Church, “*Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee*;”—when that shall be fulfilled which is written, “*For behold the darkness shall cover the earth and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee: and the Gentiles shall come to thy light, and kings to the brightness of thy rising*.” (Is. lx. 1—3.) “*Thus saith the Lord of Hosts, In those days it shall come to*

*pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying We will go with you; for we have heard that God is with you.*”

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BROWN'S *Prize Essay on the Being and Attributes of God.*

SUMNER'S *Prize Essay on the Records of the Creation and the Attributes of God.*

(Continued from p. 115.)

WE now come to the second part of this inquiry; namely, the infinite power, wisdom, and goodness of the Deity; and on this subject also our authors take very different lines of argument. Dr. Brown, as before, details in an abridged form, and sometimes rather drily, the ordinary arguments in proof of those several attributes of the Creator; states the common difficulties which obscure our perception of his wisdom and goodness, and the common answers which are made to them; without, perhaps, in all instances giving to the objections themselves their full weight, and in some assuming too much strength for the particular refutation advanced; but yet, in general, giving that summary of right reasoning on the subjects proposed, which a youthful student would be most desirous to obtain.

It is curious, indeed, to observe Mr. Sumner, in a passage already quoted, charging the very arguments with imperfection on which Dr. Brown rests as conclusive.

“The necessity of general laws, or the imperfection of matter, or the inevitable consequences of human liberty, or the degrees of perfection of possible worlds, may serve by turns to exercise, or amuse, or perplex the reasoning powers of a few philosophers. But something more satisfactory must confute the sceptic; something more consolatory must sooth the afflicted; something more irresistible must arm the moralist.” Sumner, Vol. I. p. xv.

Each kind of reasoning, however, appears to have its use. Even those which are represented as having only exercised, amused, or perplexed the reasoning faculties of a few philosophers, it is yet valuable to preserve, as marking the powers and limits of human reason in its speculations upon the world around us; and the arguments themselves, even when not satisfactory as furnishing a full explanation of the subjects to which they relate, may yet often be satisfactory enough as mere replies to rising objections.

On the inevitable consequences, indeed, of human liberty, and on the imperfection of matter, we think Dr. Brown has rested a greater weight than those speculative dogmas are able to support; and his way of accounting for moral and natural evil, while he does not on all occasions sufficiently distinguish between them, can (we fear) give satisfaction to no one, and may give offence to some. Thus, after an appalling history of the discussions which this question has undergone, his own argument upon it would go the length of shewing the necessity of creatures as weak and wicked as ourselves to complete the scheme of Providence; a position which (we think) does no honour to the cause of truth or of religion: for the Scriptures teach us that moral evil was not absolutely permitted, inasmuch as it is absolutely forbidden by God, and that natural evil was only appointed as its consequence or corrective; and we are persuaded, that all, who attempt to disentangle the intricacies of this difficult subject without a reference to the Fall, will only, like the Doctor, entangle themselves.

The theory which he has adopted is shortly this, that there is a regular gradation of beings from the highest intellectual to the lowest animal, all by necessity imperfect, because, as creatures, they must want some perfection inherent in

the Creator, and, as they descend in the scale, having less intellect and more sensual impulse. He seems to consider, that there are as many beings in each link of the chain as it will hold, and that a chasm would be occasioned by the removal of one of them; that man occupies one of those links; and hence a necessity arises for the existence of creatures, neither more nor less intellectual than man, lest the beautiful harmony of creation should be interrupted: but, if such animals as we are must exist, the permission of evil is a necessary consequence; for we are free agents, and free agents too with such imperfect powers, that wrong conduct in some instances would appear to be nearly unavoidable. Such at least seems to us to be the import of the passages which follow.

“From inadequate comprehension, from the impulse of desire, from sudden and unexpected perturbation of mind, every created intelligence may be exposed to error, to false conceptions of *good* and *evil*, and to vicious choice.” Brown, Vol. 1. p. 313.

“Even the most exalted of creatures must be subject to some trial, or probation, till, by the right application of their powers, *moral* excellence is confirmed, and placed beyond the danger of corruption. But this danger must increase in proportion to the *limitation* and *imperfection* peculiar to any order of beings. The more circumscribed the rational faculty is, and the narrower the range which it is able to take, the lower powers will operate with the greater force; and this force is, perhaps, in some respects, necessary. For, when the suggestions of *intellect* are too feeble and languid to prompt the mind to exertion, to excite strong desires of objects truly salutary, and equally strong aversions from those which are pernicious, the greater need exists of *affections*, and *passions*, which, as sails, may carry the soul along its course of activity.” Brown, Vol. 1. pp. 314, 315.

This course of reasoning, which traces the existence of sin to an imperfection in the original constitution of our nature, would prove the fall itself to be necessary; and



even (so strangely do contrary extremes occasionally agree) the opposite doctrine of Supralapsarianism itself might gain some colour of support from an attempt of this kind to vindicate the free agency of man.

We do not affirm, that every proposition, contained in our abstract, is to be exactly found in the pages of Dr. Brown. But such appears to be the outline and general complexion, and such some of the consequences chargeable upon his scheme; which he himself states with greater extravagance than has appeared in any thing which has been said above. Thus, in more than one place, he justifies the admission of evil into the works of Providence from its existence in the works of human artists.

"Absolute perfection, in selecting the best and wisest constitution of the universe, suggested the admission of these *partial* and *subordinate* evils." Brown, Vol. I. p. 336.

"When a ship has been wrecked by the ignorance of the *master*, can we blame the ship-builder, who fitted it for all the purposes of navigation, and displayed admirable skill in its construction, because he did not render it incapable of *perishing*? Can we blame an architect, who has planned a most convenient and elegant house, or the mason who has built it, when it has been destroyed by fire, because neither of them secured it against this calamity? Nor, can we, with more reason, lay it to the charge of the great Author of human nature, that the noble faculties, with which he has endowed it, and whose tendencies are to improvement and happiness, have been most unnaturally perverted and depraved." Ibid. pp. 320, 321.

What then is the reason, that makes it wrong to cast any blame on the shipwright or mason in the cases supposed? Because they did the best they could with such materials as they had. But the Almighty created his own materials; and this difference destroys the parallel. But we cannot remark, on every passage in this part of the work, where we think the reasoning inconclusive. We will only trace

for our readers the methodical order in which the scheme of it is drawn out, which will serve to shew that the basis itself is defective. Dr. Brown first divides all evil into three kinds; metaphysical, moral, and natural. The first, metaphysical evil, or that which consists in the deficiency of absolute perfection, is essential to created substances; the second is an irremediable, though not unavoidable, consequence of free agency; and the third is in great measure a consequence of the second. Then he sets himself systematically to prove, that man is a free agent; a point, which might at least have been assumed in this argument, because, as he states in p. 309, "mankind will always feel themselves to be free agents;" and then shews, that free agents, with exactly the powers which men possess, are essential to the scheme of creation, which must either suffer a gap and blemish with much diminution to the mass of created good, or moral evil, which results from the exercise of those powers, permitted. Not to urge, that in all this there is no allusion to our nature having undergone a total change from that which our Creator saw to be good; nor consequently to the gracious plan of Divine Wisdom, which is to convert sinful agents into saints and children of God; there is nothing in it, which appears to us to approach a solution of the question in debate, except an elegant quotation from Leibnitz.

"Leibnitz, treating this subject, in his Theodicée, uses an apt and elegant comparison. 'Let us suppose,' says he, 'that the stream of a river carries along, at the same time, several vessels, differing only in their loadings. If they are all moved only by the current, the heaviest will move more slowly than the others, because the former, having a greater mass of matter to be conveyed, oppose a greater *vis inertiae* to the power of the river, while the lighter vessels are carried with more celerity.' Now, he adds, 'let us compare the action of the stream of water on the vessels to the action of God producing and preserving, in his

creatures, whatever may be called *positive*, and imparting to them *power, activity, and virtue*; and the slowness of the heavy vessels to the *imperfection and defect* natural to all creatures; and we shall find nothing more apposite than this comparison. The river is the cause of the *motion*, but not of the *retardation* of the ships. God is the cause of all excellence in the natures and actions of his creatures; but their limitation is the necessary cause of defects." Brown, Vol. I. pp. 284, 285.

Here the existence of evil is attributable to men; and the allusion so far helps the inquiry. The rest seems open to the censure of Mr. Sumner, in the passage last quoted from him. For, after all, the question is not, whether the permission of natural and moral evil necessarily resulted from the plan on which the world was founded; but, whether it would not be better, on the whole, to discontinue a plan which involves those consequences; and whether the adoption of such a plan be no impeachment to the wisdom of the Almighty, or the continuance of it to his goodness: and it would surely be more ingenuous to plead our ignorance of the whole plan of Divine Providence, as an answer that ought to silence such cavils, than to tax natural ingenuity to furnish solutions of a problem, to the comprehension of which natural reason is incompetent.

Then follows a disquisition to prove, that the evils chargeable on the present scene are exaggerated; an argument which, while it reduces the sum of evil to be accounted for, does not affect the question, how far it is compatible with infinite wisdom and goodness to permit evil at all. Several striking observations occur in the following chapter; which illustrates the wisdom and goodness, employed in rendering existing evil conducive to superior good, according to that fine sentiment of Shakspeare.

There is some soul of goodness in things  
evil,  
Would men observingly distil it out.

This employment of the wisdom and goodness of the Creator is a delightful theme for those who love to shew his works and glorify his holy Name. But in relation to the present argument, it must be acknowledged that it exhibits those attributes as triumphing over difficulties, but not removing them; and consequently, as great and prevailing, but not as infinite, unless a future state be added to the account. Dr. Brown, however, has only made one allusion to it in this discussion, and that in terms (Vol. II. pp. 45, 46.) which neither demonstrate its reality, nor assign the cause, that made the existence of those evils which demand a future state to correct them, necessary to the present; which is therefore treated, not as a state of correction and recovery, requiring remedies, but as a state of simple probation, requiring trials. A reference, indeed, does occur to the Fall of Adam and to the sentence consequent upon that fall.

"The sentence, pronounced on Adam after his Fall, was, *In the sweat of thy face shalt thou eat bread, till thou return unto the ground*. This condemnation is not to be considered merely in the light of a penal judgment, but also in that of an inevitable consequence of the condition in which the first human pair were placed by their transgression." Brown, Vol. II. pp. 91. 92.

But the defence of God's attributes is not made to depend upon that fall, or on the sentence consequent upon it, but on the necessity of a future state to rectify existing imperfections; which imperfections, however, for any thing, that is here said to the contrary, may be as unavoidable in the next world as in this.

"As all our faculties are progressive, their cultivation must require unceasing pains and privations; and the predominance of the higher good to be obtained by undergoing these, must furnish the principal motive for enduring this discipline. As new enjoyments result from advancing improvement, instruction can never cease, while *perfection* is not attained, which never



can be the case in a present life. This consideration, together with that of man's capacities, leads his view directly to a future scene, in which every defect of the present will be completely remedied, and the Divine government displayed in its unclouded glory. We are, hence, also convinced that the present is a state of probation from which evil, both *natural*, and *moral*, is inseparable." Brown, Vol. II. pp. 90, 91.

The solution, therefore, from considerations independent of Revelation, which is given at great length, occupying nearly the whole second book of this Essay, strikes us as altogether unsatisfactory; and this indeed is partly admitted by Dr. Brown himself.

"Notwithstanding all that has been said in refutation of the objections against the wisdom and goodness of the Deity, some difficulties still remain which can be removed only by Revelation. The main difficulty seems to lie in pointing out the cause of the *universal corruption* of human nature. It is, indeed, true, as has been already fully evinced, that no created being can be perfect, and that *intelligence* and *liberty* imply the possibility of the grossest depravation. These, however, equally imply the possibility of completely attaining their ends, and of *moral* and *intelligent* creatures exhibiting that perfection of which limited faculties are susceptible. We observe the inferior creation, in this lower world, fulfilling the ends of their *being*, and enjoying the happiness for which they were designed. Man, of all terrestrial creatures, has perverted his powers, and is deprived of his felicity. What account is to be given of this strange appearance, so repugnant to what we should be naturally led to expect." Ibid. pp. 103, 104.

To the propriety of this question we fully accede. We do not believe, indeed, that other animals enjoy all the happiness, originally designed for them; for it is clear, that, if men had retained their integrity, those animals would have been at least exempted from the suffering which they sustain from their cruelty and injustice. But, to omit the case of other creatures, the question, how to

account for the evils of the human species, is so far from being answered by any thing that has been yet said, that we regard all the past discussion respecting it as in a great degree a waste of labour.

"For it still remains to be inquired, how this bad education, this vicious example, these strong temptations consisting chiefly in a perverse turn of mind, and these early habits of depravity, have acquired such *universal* influence? How has it happened that none of the human species have overcome these obstructions to virtue, and that vice has obtained such uncontrolled domination over all." Ibid. p. 109.

But then follows a sentence, the truth of which we cannot in any degree sanction.

"That virtue is productive of happiness, and the more it is cultivated, even in that defective degree which human nature now realizes, the more secure and comfortable mankind become, is incontrovertible; nay, virtue is obligatory solely on account of this felicitous tendency." Ibid. pp. 109, 110.

We positively deny this last statement, and maintain, that virtue derives all its obligation not from its felicitous tendency, but solely from the will of God, while its felicitous tendency demonstrates not its own obligation, but the wisdom and goodness of Him who ordained it. The erroneous doctrine, thus incidentally introduced, is the more surprising, because it is perfectly gratuitous and does not help forward in any degree the intended solution of the mysteries that regard the existence of evil.

That solution, indeed, is furnished at last in a satisfactory manner, by tracing all our evils of every name, except metaphysical evil, to the fall of man.

"Mankind have been generally, impressed with the conviction that their present state is not what it ought to be, and that their original condition was more con-

formable to the elevated faculties and capacity of virtue with which the Creator endued human nature.

"Conscience must convince every human being that this is the fact, that, in his mind, is erected a standard of duty which he cannot reach, and that he has cause to condemn himself for many faults and vices which might have been avoided, and which proceeded entirely from a corrupt bent of his mind.

"For this general taint, pervading human nature, unenlightened reason will, in vain, endeavour to account; and, till a sufficient solution of the phenomenon is afforded, some objections may still be started against the Divine wisdom and goodness. For, although *intelligence* and *liberty* are, as has been fully shewn, inseparable from the possibility of perversion, yet, it may be said that there existed no necessity for this perversion's becoming *universal*, through a whole species of rational beings."

"For the solution of these difficulties unassisted reason can afford us no light, and, in order to obtain it, we must have recourse to *Revelation*. We shall find that this perfect source of instruction fully vindicates the wisdom and goodness of God in the original formation of man, and clearly points out the cause of his general corruption. For this also it declares that a *Remedy*, as efficacious and comprehensive as the rational nature would admit, has been provided, and that it has already, produced powerful effects, and will continue to operate till the end of the world." Brown, Vol. II. pp. 114—117.

The author then proceeds to explain the scriptural doctrines of the fall and degeneracy of man, of the transmission of sin and its consequences, the manner in which it operates, and the aids and remedies appointed for its cure, in a very ample and perspicuous statement: and it is to this part of the work that we particularly solicit the attention of his readers.

"The Gospel affords complete assurance of the pardon of sin to all the sincerely penitent, in consequence of the atonement of Christ, and thus removes those dismal apprehensions which the consciousness of guilt is apt to inspire. It further assures all those who love God, and endeavour to

obey him, of his unceasing protection and favour, and declares, that *all things work together for their good; that none shall harm those who are followers of that which is good; and that the light affliction, which is but for a moment, worketh, for real Christians, a far more exceeding and eternal weight of glory; together with many other passages to the same purpose.*

"The sages of antiquity were of opinion, that no man could attain to high degrees of excellence without Divine aid. This was, with them, mere opinion, and they possessed no assurance of such support, even in the most trying and arduous situations. But the Gospel positively assures us, that God will give the *Holy Spirit* to them that ask him, to guide them into all truth, to shed abroad the love of God in their hearts, to inspire them with love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, and to bear witness with their spirits that they are the children of God.

"This doctrine is perfectly conformable to sound reason, and to all the natural desires of the human heart. These point to support from the Creator of the soul, and pant for communication with him. The former dictate, that if we continually depend on God, for the continuance and nourishment of our bodies, much more must we derive, from him, the life, the sustenance, and vigour of the soul, the nobler part of man.

"In fine, the Gospel proposes the strongest motives to virtuous conduct, and, consequently, the most powerful means of remedying moral evil, and all its dreadful effects. It hath brought life and immortality to light. It assures us, on the veracity of God himself, that, after the dissolution of the body, an eternal state for the soul is to succeed, and that our conduct in this life must determine our future condition, in consistence with the plan of the Gospel for the restoration of man. The habits, which are acquired, here below, are those which, when the period of trial is past, will remain with us for ever; and habits of virtuous affection and conduct are indispensably necessary to prepare us for a state of consummate and endless felicity." Ibid. pp. 188—191.

He then adds,

"It is certain that, if the remedies for moral corruption which the Gospel provides, were diligently and prudently applied, from the first dawn of reason,



their salutary effects, even in this life, would be incalculable." Brown, II. p. 194.

The author, by the course which his argument is now taking, is brought to the consideration of eternal punishment; and this doctrine also he is so far from disguising, that he openly justifies it, as an appointment of Eternal Justice, the revelation of which is calculated to answer the best purposes of moral discipline. Lastly, he argues, that the religious exercises prescribed in Scripture are designed and qualified, with Divine aid, for the great end of renovating the world, and correcting the evils sin has introduced; by which every attribute of Omnipotence will be vindicated from all objection.

The work having thus been brought to a conclusion, the author prays very devoutly for its success. This prayer, like the general air and aspect of the work, betrays a simplicity of character which excites a degree of veneration for the pious and respectable author, whose lucubrations, generally speaking, indicate a mind well imbued with just sentiment, and a heart of deep humility, exercised in a manner conducive to the best interests of mankind.

The course of Mr. Sumner's reasoning takes a very different direction. Having first shewn the argument for the wisdom of God furnished *a priori*, and from the works of creation—which he does in a manner equally summary and satisfactory with his corresponding argument on the existence of a Deity—he next refers to the few simple principles which are found sufficient for the preservation and government of the natural world, as an indication of wisdom, than which none could be more decisive; and from this admitted truth deduces an inference by analogy, that probably there are principles, equally few and equally simple, could we discover them, which regulate his government of

mankind. But for that purpose it is necessary, that we should know the design of the Creator in regard to the earthly existence of man, which, as we can never do thoroughly, we can therefore never be adequate judges of the wisdom displayed in his moral administration. Although, however, we cannot penetrate intimately into his design in placing us here, there are yet ample proofs, independent of Revelation, that it entered into his divine purpose, that the faculties which he has bestowed on our nature, and the virtues which he has rendered suitable to it, should be called into active exercise: and consequently an inquiry into the condition in which we are placed, so far as it is calculated to promote that end, will best illustrate the wisdom of the Divine appointments in regard to our own species.

The chief distinction of reason, considered in opposition to instinct, is, that it renders us improvable beings.

"Nature has originally bestowed upon other animals a certain rank, and limited the extent of their capacity by an impassable decree: man she has empowered and obliged to become the artificer of his own rank in the scale of beings, by the peculiar gift of improvable reason: improvable, certainly not to an unbounded extent, as some would fondly persuade themselves, yet to an extent of which the bounds have neither been assigned nor attained. The rudest savage who may be compelled, as it has been pathetically said, to shelter himself beneath a heap of stones from the wind and rain, is 'born with all those faculties which culture refines and education expands.'" Sumner, vol. II. pp. 20, 21.

The end of this improvement, as Reason would teach us to hope and Revelation gives us to know, has reference to a higher state of existence. But the wisdom of our Creator will appear in having so constituted our external circumstances and condition as may best stimulate us to the improvement of our reasonable faculties, and to the

cultivation of those virtues, without which they may prove useless and even ruinous.

With a view to exhibit this proof, Mr. Sumner first considers that inequality of ranks which seems to be almost a necessary result from the constitution of human society, and then demonstrates its conduciveness to that improvement of the human faculties which had been already shewn to be one part of the design of the Creator. In his way to this conclusion, our author refutes the contrary theory of Godwin, and takes a very extensive view both of the mischievous consequences of an attempt to counteract the natural arrangements of society by laws in favour of equality, and of the benefits arising both to human affections and to human industry from the mutual relations of rich and poor, and of weak and powerful, when their industry is guided by civilization, and their affections purified by religion; in all which we should regret, that we cannot now follow Mr. Sumner, if we did not flatter ourselves, that the short account we are giving of his work would induce many of our readers to procure it.

The next principle on which he founds his argument, for the adaptation of the circumstances in which man is placed to the end he is designed to fulfil, is the very principle of population which we have lately had occasion to examine at some length: and we cannot deny ourselves the gratification of extracting from his luminous pages the following passages, as a fit sequel to our recent remarks on that subject, by way of shewing the right and beneficial use which may be made of a principle which has sometimes been regarded as pregnant with such mischiefs, that the endeavour to establish it as a law of our nature, and conse-

quently as an appointment of Providence, has been looked upon as little less than impiety.

"The quick multiplication of the species enables the arts to be carried on, and all the labourers in them to be supported, with a far less proportion of real evil, and a much greater share of advantage, than any hypothetical change of system could promise. That multiplication affords a numerous body of labourers, ready to exchange for support the exertion of their industry. The abundance of labourers leads to the division of labour; which is generally known to multiply two or three hundred fold the productive powers of man. By such a division it happens that one person employed in agriculture can feed four or five others; which enables those others to clothe, and not only to clothe, but to instruct and defend him in return, and to provide his humble cottage, and to cheer his laborious life with conveniences and comforts which raise his situation infinitely above any benefits that could be expected to result from a different system. It is not without the assistance and co-operation of many thousands that the very meanest person in a civilized country is provided, even according to what we falsely imagine the easy and simple manner in which he is commonly accommodated. He who first made this remark (Adam Smith) had no hypothesis to serve or argument to support, when he added, 'that the accommodation of an European prince does not always so much exceed that of an industrious and frugal peasant, as the accommodation of the latter exceeds that of an African king, the absolute master of the lives and liberties of ten thousand naked savages.'

"It appears, therefore, that the exertion of the human faculties is a result necessarily following the relative proportion which the increase of the species bears to that of food; and that, as far as we see, no other ordinance would have been effectual. The law of nature has not provided, certainly, that a gratuitous feast should be spread for every individual at his entrance into the world, at which he may partake himself, and introduce whatever guests he pleases, without a return on his own part: he must pay for his own subsistence, and that of his family, by his labour, in some shape or other, according to the situation he fills. This is no *ex post facto* law: it does not take him by surprise: it is publicly engraven in



the constitution of things: therefore he accommodates his mind, from his youth up, to comply with the terms prescribed; the object is ever present before him, and determines all his views. Neither is the law partial: it is obligatory some way or other upon all: neither is it a law enforced by punishment alone, and offering no reward: the industry of one assists others, and is assisted by them in return; and universal welfare (such welfare at least as is consistent with an imperfect state) is the consequence of universal labour.

"The first beneficial effect of the laws of population being thus the production of industry, the second is the quick and ready communication and interchange of the acquisitions of that industry among the various inhabitants of the globe.

"An objector will ask, Why is such interchange necessary? What advantage is gained by the provision, that one country should be peopled only by the overflowings of another? Why was not the whole intended population of the world, *i. e.* as many as could be easily maintained, placed at once upon its surface, with a power only of reproducing the same number? He, however, must be a bold theorist who would prefer this operation, so unlike the usual plan of the Creator's works, to the existing law, by which, according to the course of gradual multiplication, as many as can be fed are regularly and quickly produced. The Creator might certainly have called into sudden existence, a thousand millions, the estimated number of the inhabitants of the world now, together with the maintenance they required, with the same ease that he created a single pair: but how little would such a plan have harmonized with the wisdom discoverable in the wonderful *economy* of nature; with that *prospective contrivance* which we now admire in the organization of the universe, as far as our researches can scrutinize? Waving, however, these objections, it cannot be for a moment doubted, that the effect of any law which confined the human race to the spot in which they were born would be a great deterioration of mankind in point of civilization. None, it may be said, would be in want; but none would be better provided than the meanest now. Necessity, having never existed, would never have led to all those gradual improvements of which it has in

every age been the parent, and by which it has raised, as was largely shewn, the character and situation of man.

"It is evident, that a constant communication of the inhabitants of different parts of the globe, transfers the arts and improvements which each have attained, with a degree of celerity to which their gradual discovery bears no sort of proportion. This communication is preserved by the ordinance of multiplication; by which the world was originally stocked with inhabitants, and by which it is kept almost uniformly full, through the continual migrations from overpeopled countries. These migrators carry with them the language, the arts, and the improvements of their parent country. If every distinct portion of the globe had been assigned its stock of cultivators, each tribe, thus permanently settled, must have discovered by their own light their own arts, sciences, and inventions. But this perpetual obstacle to improvement is thrown down by the ordinance which has led to the frequent migrations of which history is so full; and the bands or parties separated at various periods from countries overstocked and civilized, have carried civilization with them, disturbed, perhaps, and checked in its growth by the strong hand of necessity which tore the settlers from their native soil; but often well adapted to a change of climate, and different mode of culture; and striking its roots deeper, and spreading its branches more widely, than if confined to its original spot, or natural country." Sumner, vol. II. pp. 147—152.

"He is no consistent philosopher, who would take away the pillars by which civilization is visibly supported, and argue, that civilization would stand as securely without them. Nor is it necessary to prove again that the existing law of population is the principal of these pillars; or that the necessity it occasions is at the bottom of all intercourse, whether for the purposes of colonization or commerce. Without that necessity men would not be very likely to cross seas or traverse deserts, however easily reconciled to it, when placed under its influence.

"In truth, those who would prefer an ordinance of mere *reproduction*, must create the world itself anew, as well as its inhabitants. Every district must realize the dreams of the golden age, and produce in itself all things requisite to the prosperity

of mankind. Cinchona, the sugar-cane, and the potato, must be indigenous in Europe; the useful metals must abound in America and Africa. This argument is not confined to the great divisions of the globe, but is equally applicable to every separate district; all of which must possess within themselves the materials necessary for every useful art, and bring their own inhabitants to equal perfection in the practice of it, or they would gain little on the whole by an ordinance which prevented communication. According to the existing dispensation, there is a division of labour among the inhabitants of the globe as well as among the inhabitants of a city or kingdom, which is equally beneficial on the larger and on the smaller scale." Sumner, vol. II. pp. 155, 156.

"It remains to be observed, that the important purpose effected by this provision in disseminating the blessings of Revelation, must have been prominent in the view of the Creator. Were there no stimulus to intercourse between different countries, any revelation must either have been as partial as that made to the Jews, or it must have been displayed separately to every district of the globe. But, through the influence of the principle we are considering, civilization becomes the instrument of diffusing Christianity: how active and how powerful an instrument, is abundantly testified by the unexampled exertions which are employed, at the present moment, to translate the Scriptures into more than fifty different languages, and to distribute them in the remotest quarters of the world. Whoever contemplates this fact, must either be blind to the advantages of such distribution, or must acknowledge the wisdom of a dispensation, by means of which a Revelation made in one age and country is, in effect, made to all ages and all nations. For, if we analyze those means, we find that it is the activity of full population in England which has carried the arts that minister to human comfort to unrivalled perfection; that the industry of the same population employed in the transmission of those arts, has found access to the rudest and most distant countries; and that the fulness of every avenue to wealth at home is the foundation of that readiness to emigrate and colonize, which ends in the establishment of Christianity together with civilization.

"This transference of arts and popu-

lation leads me to remark, as one of the most admirable beauties of the system, its elastic adaptation to the various circumstances in which mankind may be placed by the fortune of their birth. What is the fact? Population, which in the American states doubles itself within twenty-five years, in the old countries of Europe is not supposed to double in less than five hundred years. Here is a difference so enormous, that we might believe at first sight that it could only be effected by the interposition of rude and violent checks to the increase, in the shape of famine or epidemic disease. The plan, however, of a wise Creator is of gentler operation. It does not require that the population should be reduced, by depriving of existence those who have been once brought into the world: but it provides by a natural check, that the existing number shall never far exceed the actual demand of the country itself for labourers. Redundance is prevented, not remedied: and prevented by the simple effect of that division of property which obliges every man, before he brings a family into the world, to see the means of providing for it within his reach; and thus gradually, as the inhabitants of a country advance nearer and nearer to the limits of their attainable support, protracts the average period of marriage much beyond the time which unchecked nature would dictate. It is true, that if the inclinations were indulged with as little restraint and consideration in old countries, as in the empty wastes of America, some melancholy corrective, as famine, pestilence, or the sword, must soon ensue, and bring things to a level. But man, being moderated by reason, as well as impelled by passion, has the means within his power of keeping clear of any such desperate condition. Where a space appears, in which the principle of population may act unlimitedly, the natural desire is also the law of reason. But under the different appearance which most European countries present, rational prudence interferes as a check to the natural desire, and, by setting before every individual his own best interests, actually, though perhaps unconsciously, determines the rate in which population shall proceed." Ibid. pp. 163—167.

"Thus, when population has answered its purpose, and it becomes expedient that it should be checked for a while, the foreseen difficulty of procuring support retards it, silently but effectually. And if the expedience lies the other



way, there is a natural power at hand, by which the advantage attained by civilization in one country is quickly communicated to another.

"It appears, then, that the principle of population, prescribed by the Deity as an instrument for peopling the world with a successive stock of intelligent inhabitants, and keeping it in that state which was most agreeable to his plan in its formation, not only fills, but civilizes the globe, and contains in itself a provision for diffusing the beneficial effects which it originally generates. To trace the power of such a principle, and to discover, on inquiry, that an object so extensive as the replenishment and civilization of the globe is accomplished by the silent operation of a single natural law, empowers us to pronounce that the designs of the Creator are carried into execution with infinite wisdom. Neither should it be forgotten, that the law itself, by which these ends are attained, is neither harsh nor coercive, but forms an important part of our earthly happiness: it is not written in characters of severity, but promulgated by the gentle voice of persuasion. The first fruit of that instinctive principle which terminates in the results we have deduced and contemplated, is the passion of love; which, among the most rational and improved part of mankind, refines, chastens, and animates the soul; encourages the noblest exertions, and inspires the sublimest sentiments. Even in lower stages of civilization, love has been found to cherish feelings elevated far above the general standard, to soften the severity of pastoral habits, and disarm the ferocity of the conqueror. Among the rude and uneducated classes, the principle of which I have traced the effects, is both the source and pledge of domestic union: and by the "charities of father, son, and brother," which it introduces, affords a voluntary support to the imbecility of the weaker sex, and to the helpless condition of infancy and childhood." Sumner, vol. II. pp. 170, 171.

We are forced to omit the very striking facts and illustrations by which this powerful reasoning is established.

Mr. Sumner, having detailed these proofs of wisdom in the Creator of the universe, lastly adverts to the traces of goodness which exist in every part of it: and in this branch

of his work also, the same good sense, the same clear judgment and comprehensive observation appear, which accompany him in every other stage of his inquiry. We find him proceed, as before, collecting into a small compass not all, but the most forcible, of those reasonings which have been commonly urged on this head, obviating the objections against them, and manifesting again the same discretion and candour in allowing the full force to every objection, while he rests no more weight on the answers given to them than they may well sustain. We would refer, as an instance of this, to his discussion (Vol. II. pp. 195—208,) respecting the old difficulties on the existence of evil, which will be found equally judicious and candid. We regret that its length precludes us from inserting it.

On the intricate questions, involved in his subsequent discussions of these knotty points, we have much to remark, as we advance, while it may be premised even thus early, that the practical hints incidentally developed there shew a mind enlarged by enlightened philanthropy, and equally able and disposed to render essential service to the best interests of humanity.

Of the question respecting the origin of evil and the expediency of placing man in a state of moral probation, no mind can be a proper and adequate judge, but one, which, like that of the Creator himself, can comprehend the destinies, past, present, and future, of the whole universe at once. There would appear, however, to be two obvious reasons for subjecting mankind to a severe trial of his obedience, and, by consequence, for suffering those instances of prosperous disobedience and successful immorality to exist, which furnish that trial most effectually;—first, that the fitness of men for their final reward may be made apparent

to superior intelligences; and secondly, that they may themselves be actually fitted for their reward. Yet, if either of these objects were designed by our Supreme Arbiter, a survey of history and observation of the world must convince us, that, unless there be something more in the case than history or observation can disclose, they are not answered: for the pattern of perfect obedience, which ought in that case to be trained and exhibited, does not exist; for all have sinned and come short of the glory of God. We must look, therefore, further than this, in order to understand the goodness of God in the appointment of our present trials: and accordingly, to this further clue, by the light of Divine Revelation, Mr. Sumner directs our search.

"Whatever doubts the permission of evil might excite, whatever clouds it might appear to cast over the plan of God's moral government, are dispersed by the view which the Scriptures present of the mission and sacrifice of Christ: a pledge incontrovertible, that love and good-will towards man did preside at the creation. When the freedom of the human will had led to transgression, and the penal causes of that transgression had placed mankind in a very difficult and laborious condition; when the principle of holiness had been corrupted, and human nature despoiled of its primitive integrity and perfection; when the admission of sin had been followed by its increase, and the natural ability to resist it, lost; here, where it might appear for a moment doubtful whether benevolence had been the object of the Deity in creating man, and, if so, whether it had not been defeated, the Christian Revelation steps in to confirm our confidence, and restore us to a just view of the Divine attributes. It acquaints us with a part of God's providential government, which exalts, in the highest degree, our sense of his goodness, and immediately meets the difficulty arising from the temptations to which mankind are exposed. A scheme is there unfolded to us, mercifully devised to meliorate man's condition, and obviate the fatal effects of sin."

"It appears, therefore, that the Creator, whilst he foresaw that liability to sin

would be followed by its commission, provided at the same time a remedy for the evil thus impending over his fair creation. This he did, first, by appointing a vicarious Atonement for repented sins, and for those imperfections which the admission of moral evil has introduced, even into man's best obedience; and, secondly, by the regular dispensation of such gracious assistance as should correct and support the weakness of mankind, and enable them to fulfil those commands which, as the descendants of guilty parents, and the heirs of a sinful nature, they would otherwise be disqualified from obeying."

"To those, therefore, who receive the mysteries declared in the Gospel, as a disclosure of the counsels of God relating to mankind, as far as it concerns mankind that they should be disclosed, is opened a most consistent scheme of moral government, in which the union of justice and goodness in the Divine nature is consummated. They learn as certain, what reason before shewed them to be probable, that this earthly state of existence is preparatory to a superior state for which they are destined after its close; God having chosen, for reasons which he does not reveal, that mankind should display their characters in a previous state before they reached their final destination, and should attain the enjoyment of a future and more glorious existence by labour, exertion, and obedience." Sumner, vol. II. pp. 230—235.

This, we conceive, to be the only satisfactory answer which can be given to the question concerning the origin of evil, the only convincing statement which will confute the sceptic, the only irresistible system which can arm the moralist. At the same time there are expressions that occur in the course of this disquisition, which convince us that we entertain different views from Mr. Sumner in regard to the necessity and extent of the remedy thus provided for the moral evils of mankind. The first expression which led us to suspect this was a reduplication, employed to affirm concerning Abraham what St. Paul denies of him, namely, meritorious desert, p. 212. "If Abraham were justified by works, he hath whereof to glory, but not before God." Next we found Mr.



Sumner making use of this language :

"To reconcile, therefore, his own holiness with his plan for the probation of mankind, instead of human weakness, he accepts the perfection of Christ. This does not alter the nature of life, as a state of trial, but it renders the trial less perilous." Sumner, vol. II. p. 236.

Now a person who holds exactly our views of redemption, could hardly speak of it as making our trial less perilous. We acknowledge, that in a general argument like this, every word ought not to be examined with scrupulous exactness. But when the result of a trial, held under certain circumstances, would be the condemnation of every individual subjected to it, there seems no propriety in saying of that advocate, who has by his sole influence procured the acquittal of many, that he has rendered it less perilous, or diminished the extent of the risk. The description which follows is amenable to the same charge, of disparaging the grace of the Gospel by undervaluing the need of it.

"At the same time that the various scenes and changes experienced in the world, are well adapted to prove the character and discipline of the mind, a merciful and wise provision diminishes the extent of the risk, and lightens the difficulty to which man is subjected by those temptations. He is at best frail and imperfect, and, it might seem, unworthy of a superior state : instead, then, of that frailty and imperfection, God declares his acceptance of Christ's perfect righteousness, as having by his voluntary sacrifice redeemed mankind from the consequences of their guilt, and opened to them a way of eternal happiness. How far retrospective this benefit may be towards those who lived antecedently to the death of Christ, or how far it may improve the condition of those who have not yet received the mercies and obligations of the Gospel, we can only conjecture by analogy from the goodness shewn in the whole dispensation." Ibid. pp. 236, 237.

The question, how far the benefit of Christ's death is retrospective (we should have imagined) has been long

since settled. Indeed, our author himself says, farther on ;

"That the appointment of this provisional Remedy was coeval with the foundation of the system itself; and that the disorders consequent upon the introduction of moral evil have been all along accompanied and palliated by a vicarious atonement, which reconciles the forgiveness of man to the perfection of the Divine attributes, and renders the final happiness of those whose moral character has ultimately borne the test required of them, no less consistent with the justice than it is agreeable to the benevolence of God." Ibid. pp. 244, 245.

This benefit must therefore have been coeval with the gracious system, to the introduction of which the transgression of Adam gave occasion; and he who first introduced the evil must have been first partaker of the benefit. In the following sentence, the doctrine of assurance is carried farther than is common with writers of any class with whom Mr. Sumner would wish to be associated :—

"The true believer, however, is delivered from all fear as to the consequences of those frailties of which he is conscious, and with which the existence of moral evil has stained every character." Ibid. p. 237.

The doctrine in the next sentence, which would imply that

"not the occasional admission of guilt, but the irreclaimable character of wickedness was destined to final punishment," Ibid. pp. 237, 238,

seems to militate against that often-repeated sentence of the Moral Law, "Cursed is every one that continueth not in all things which are written in the book of the law, to do them."

We have, perhaps, occupied too much time in pointing out these inaccuracies, resulting from what we cannot but regard as a defective view of the scheme of redemption, on which we would respectfully entreat Mr. Sumner to bestow some further reflection; and we shall have little doubt of the result, if he will set about it with the spirit

of Sir Thomas Brown, as quoted by him in a note.

"More of these," (namely, boisterous doubts and sturdy objections) "continues the excellent author, 'no man has known than myself; which I confess I conquered, not in a martial posture, but on my knees.'" Sumner, vol. II. p. 174.

It is with pleasure that we turn from these exceptions to the excellent observations which follow, on the natural inefficacy of repentance; and which may tend to settle the loose notions of those who expect every thing from their own repentance, while they are slow to concede any thing to it in others.

On the subject of natural evil, which is taken up after the question of moral evil has been disposed of, we are glad to perceive our author contending—

"It is as impossible to account for natural as for moral evil, without considering this state as a state of discipline and preparation. Arguments without this basis may perplex, but will never convince the understanding. The more moderate proposition, that the Deity wished the happiness of mankind in this world, as far as it might contribute to their final happiness in another, is a proposition confirmed by the innumerable benevolent provisions by which the goodness of the Deity is maintained, and at the same time consistent with the many instances of pain, privation, and sorrow, which abound on every side.

"The machinery of human life is complicated and intricate. The course of things, ordained by its Divine Governor, is sustained by the operation of naturally implanted inclinations, as the desire of enjoyment, the love of ease, and the hope of distinction. The part which these inclinations perform has been declared already. But, that springs so powerful, when once set in motion, may do no more than is required, nor overthrow the farther and important destination of man, a counter-movement becomes necessary to regulate their aberrations and restrain the inequalities of their action; and the natural evils at present under consideration, the abruptness of hopes by the separation of friends,

the destruction of promised pleasures by the interference of sickness and suffering, and the various loads which age and infirmity lay on nature, perform this purpose, and keep things in order. Such pains, anxieties, and privations, as are incident to the human race collectively, are evidently the means which the Deity has appointed to detach mankind from the pleasures, and occupations, and concerns which relate to this world only, and are ill fitted to prepare their minds for that superior state of which this is the forerunner; and even strong as the corrective undeniably appears, experience shews us that it is not more severe than the nature of the case requires. Nothing to a theoretical inquirer would appear more disproportionate than the punishments with which, in well-civilized communities, offences against private property and the public peace are visited; yet all the disgrace and misery which is heaped upon the head of convicted guilt, is unable to overcome, or do more than restrain, the stream of criminality. So, if we merely saw the pain and wretchedness, which is not the consequence of intemperate courses or guilty luxury alone, but which all men are liable to, and for the most part do actually suffer in the course of their lives, we might naturally suppose that the measure exceeded the occasion. But if we turn our eyes upon the world, we soon perceive that all this discipline is scarcely sufficient to make men look beyond the present day and the present state of things; that the pleasures of life are earnestly sought, notwithstanding the disappointment with which the search is often repaid; and that immediate enjoyment is the main spring of most persons' conduct, notwithstanding the accidents to which it is exposed, and the acknowledged shortness of its duration." Ibid. pp. 256—258.

This remark is afterwards applied with much pathos and correctness of feeling, as well as strength of reasoning, to the separation of friends by death; to the sense of bodily pain; and to the evils of civil life, poverty, dependence, and servitude. In this discussion, the ingredients of human happiness and the motives of human action are ably stated and accurately distinguished; and much is thus done towards vindicating the goodness of Providence in constituting human society upon a



model, which renders a certain degree of poverty and dependence, in a great majority of its members, essential to its healthy condition. But the grand vindication is found in the chapters which follow, and which shew, that society is actually framed in such a manner, that, if every order performed its respective duty, an effectual cure would be provided within the society itself for every evil that belongs to it. More cannot surely be required to exalt the character of the Divine goodness, in regard to a society confessedly under a curse, than that the remedy for all its evils should be infallible, and that it should be within the power of the sufferers.

"It is very soothing to our indolence and self-satisfaction, to charge upon the constitution of the world; that is, upon the ordinances of the Deity; the various evils of poverty and ignorance which confront us on every side. But it would be more reasonable, as well as more decorous, to inquire, in the first place, how far such evils arise necessarily from the law of nature; and how far, on the other hand, they admit of easy mitigation, and only need that care and attention which the Christian Religion enjoins every man to bestow upon his neighbour. When a South American Indian is seized with an infectious disorder, he is shut up in a solitary hovel, and abandoned to his fate. In our improved state of society, the sufferer under a similar calamity experiences the benefit of skill and care, and is probably recovered. But we must not be Europeans in our treatment of bodily maladies, and Americans as to the minds and morals of our fellow-creatures. The Author of our existence, when he did not exempt us from the civil or physical disorders of an imperfect state, ordained also that each should have their alleviations." Sumner, vol. II. pp. 290, 291.

Those alleviations, in a civilized community like our own, the author seeks in the diffusion of general education, exalting the character of the poor; in the institution of provident banks, enabling them to better their own condition; and in the cultivation

Christ. Obscrv. No. 183.

of that enlarged Christian charity which binds the whole body together, and provides a ready corrective for temporary distress. We pass by the multitude of his luminous and benevolent observations in illustration of this position. But the following valuable calculations must be permitted to adorn our pages, in hope of exciting practical attention to them in many whom they may concern.

"The nature of happiness requires thus much; the prospect of a competency in the situation to which every individual is born. I ask no one to be satisfied with a lower rate of welfare than this; but I assert, that, on a general view of the chances of life, this prospect is within the reach of every individual, even on the present average rate of wages, if he had the prudence to look forward and save, and the facility of securing his savings. As things are now, indeed, the common practice is, for the young labourer or mechanic to marry as soon as he begins to work for himself, without a farthing beforehand, with weekly employment, perhaps for the summer, but no certainty of the same in winter, with wages only sufficient for a very small family, and consequently without resource in case of illness or occasional difficulty, except in casual charity or parish pay. The immediate feeling on his mind is, that his wages will support a wife as well as himself; and if he had not that demand upon them, they would all disappear before the end of the week: he has neither the idea nor the means of saving any portion of them. But since he claims the advantage peculiar to an infant society, early marriage, while he is living in fact in an old and fully peopled community, the consequence is, severe poverty for the rest of his life.

"It cannot be said, however, that this improvidence is a necessary evil, therefore its consequences are not necessary. Supposing the prudential system only so far established, that the average period of marriage should be twenty-five, it might be easily within the power of the lowest classes to secure a provisional support for their family more independent than the parish allowance, and more regular than the operation of private charity.

"The wages of husbandry, including

the additions of harvest-time, may be averaged at 12s. per week, from the age of eighteen. Half that sum is amply sufficient for the support of a single man. This would leave an overplus of 6s. per week for seven years: but, to avoid any appearance of overstating the fact, and to allow for lost time, we will only take 4s. or 10% per ann. which if regularly laid up, would, with interest, make 80% by the age of twenty-five. Allow the mechanic to work for himself at twenty-one, his higher rate of wages will enable him to save 10s. weekly, or 21% per ann. The careful application of this surplus will also make him worth the same sum at twenty-five.

"Allow this to be the period of marriage, which is much earlier than the average period of those who are brought up to the learned professions: it is probable, that by similar habits the wife may contribute such a share of capital as will supply the cottage with its humble furniture. At all events, they live without difficulty, even if without farther saving, for four or five years; the interest of former savings paying the rent, and thus removing the necessity of those extraordinary exertions, which in the way of task-work sometimes undermine the constitutions of the industrious poor. If the family increases after this time, difficulties will increase. This is the period of a labourer's life which it is hardest to encounter, from his thirtieth to his fortieth year: it is the inclement season, which ought to be expected and looked forward to. Before that period, he has only occasion to be frugal; after it, his children will begin to support themselves: but at present, an infant family will prevent the wife from contributing much towards the weekly outgoings; and the children themselves can gain nothing towards them. Former savings, therefore, the harvest of the productive season, must now be drawn upon: but they were laid up for this very purpose, and we can afford it. Let 5s. a week be taken from the four dead months of the year; those who are conversant with the labourer's cottage, will know that 5s. in addition to his usual wages will place him in comparative opulence; and suppose this draft to be continued during ten years, the capital has only lost 40%. From that time the children contribute their share; the family ceases to be a growing burden: and there remains a stock towards setting forward the children in life, or to supply some of the numerous wants of increasing years.

"Were these habits general, how little comparative distress would the appearance of society exhibit! Marriage, by being a short time delayed, would be more prudent and happier; population would more equally adapt itself to the demand for labour; labour, therefore, would be paid in more exact proportion to the real value of money; fewer would be necessarily idle; and that great embitterer of domestic life, irremediable poverty, or indigence, would be seldom known. Only those distresses would meet our view, which are the common lot of all ranks and conditions; and there are many, no doubt, which neither prudence can prevent nor fortune cure." Sumner, vol. II. pp. 313—317.

The economy, then, of human society is plainly such as might, even if the world were not under a curse, nor its inhabitants chargeable with rebellion, clear the goodness of the Deity from all imputation resulting from the existence of those numerous evils, natural, moral, and civil, which we experience. How much more, then, is that goodness exalted and magnified, when our real relation to the Deity is taken into the consideration; when, though we have ourselves introduced evil into his perfect system, it appears that his overruling Providence in the government of society is continually employed in turning it into good!

The contemplation of a Being thus perfect in wisdom and goodness, is a privilege and a pleasure which none, who have tasted it, would be content to lose. Besides, there are some qualities which have a tendency to produce their like in all who contemplate them frequently. The very company of a wise man is likely to improve us in wisdom; and not even the worst of men can regard and appreciate goodness in others, without feeling the charm, and catching some portion of the love of it. What, then, must be the natural result of making our hourly meditations upon a Being who is absolute in both perfections? Surely, if there be any one thing



better qualified than others by nature, to improve us in wisdom and goodness, it must be the contemplation of a Being who is the source and pattern of both: nor do we disparage the work of Divine grace by saying so; for it is only in dependence on Divine grace, and by the guidance of the Holy Spirit, that we can come to God so as rightly to study the perfections of his character.

The time, therefore, which has been or may be bestowed upon these speculations, is by no means thrown away. By leading us to survey the works of God in connection with their great Author, they familiarize us to the notion, not simply of his existence and presence with us, but of all his adorable perfections; and familiarity (with humble reverence be it spoken!) is one leading cause of resemblance.

But yet further: all the perfections of the Godhead bring with them their correspondent duties. If the Being whom we are contemplating be all powerful, surely we ought and must be disposed to fear him above all things; if he be all-wise, he deserves our highest reverence; if he be all-good, he claims our purest love: and these three affections will naturally

be kindled in us in proportion to the frequency, the intenseness, and the purity of our meditations upon his attributes—those heavenly attributes which are inscribed in legible characters upon the volume of Nature, but which are then only seen in perfect beauty when viewed through the medium of the everlasting Gospel.

It must be recollected, however, that a bare belief of these truths, without frequent meditation upon them, will never produce these effects. It will lie dormant in the mind, and will have no other influence upon the conduct than would be produced by some abstract maxim in geometry.

On the other hand, by frequent meditation upon his perfections, and a continued exercise of those affections which they are calculated to inspire, we shall gradually, through the Divine blessing upon these hallowed employments, improve in the love, and may consequently acquire something even of the likeness, of God; till at length, in the words of St. John, we are advanced to be indeed like him, for “we shall see Him as He is.”

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## LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

by the press:—*Pompeiana*, being Observations on Pompeii, with Engravings, by Sir W. Gell and J. B. Gandy, Esq.;—*Illustrations of the History of the Expedition of Cyrus, and Retreat of the Ten Thousand*, with Maps, by Major Rennell;—*An Account of the Island of Java*, by T. S. Raffles, Esq. late Lieutenant-Governor, with Maps and Plates;—*A Dictionary Hindoostanee and English*, by J. Shakespeare, Esq. Professor of Oriental Languages at

Addiscombe;—*A course of Lectures on the Church Catechism*, by the Rev. Sir Adam Gordon, Bart.;—*A Second Letter from the Rev. R. Yates to the Earl of Liverpool*, on the National Welfare as connected with the Church of England, Education, Police, Population, &c.;—*Gethsemane, or Thoughts on the Sufferings of Christ*, by the author of the *Guide to Domestic Happiness*;—*Boarding School Correspondence*, a joint production of Mrs

Taylor, author of *Maternal Solitude*, &c. and Miss Taylor, author of *Display, Essays in Rhyme*, &c.;—A work of whole-length Portraits of celebrated Englishmen, with Biographical Memoirs by Mr. C. Dyer;—A translation of Dr. Outram's Dissertation on Sacrifices, by Mr. Allen;—Sermons, chiefly designed for the use of families, 2 vols. 8vo. by John Fawcett, A. M. Rector of Scaleby, and Curate of St. Cuthbert's, Carlisle;—An Appeal to Men of Wisdom and Candour, in Four Discourses, preached before the University of Cambridge, in November, 1815, by the Rev. Charles Simeon, M. A. Fellow of King's College, Cambridge; also, a new edition in octavo, of his *Four Discourses on the Excellency of the Liturgy*, to which is added, *Christ Crucified*, a Sermon preached before the University of Cambridge;—A Key to the Old Testament, or a summary View of its several Books, by the Rev. Henry Rutter;—A new edition of the Rev. J. Scott's Inquiry into the Effects of Baptism, with an Appendix, which may be had separate, and a Defence of the Principles of his Inquiry, in Reply to the Rev. Dr. Laurence.

We are happy to perceive, that while the advocates of sedition and irreligion are assiduously circulating their pestilent and poisonous productions among the lower classes of the community, the friends of truth and good order are not idle. The revered author of the *Cheap-Repository Tracts* has resumed the pen which rendered such signal service to the community at a former period of "rebuke and blasphemy," and has produced several pieces admirably adapted to counteract the noxious influence of the efforts to which we have alluded. These pieces have been printed in a very cheap form, and may be obtained for distribution in any numbers, either of the publisher of this work, or of Mr. Evans, Long-lane, Smithfield. We recommend this object to the attention of those whom God has blessed with the means of doing good. Several small tracts of a beneficial tendency have also been published by Mr. Seeley, 169, Fleet-street, expressly with a view to counteract the mischievous attempts that are made to delude the poor at the present season of distress, and in the hope that the loyal throughout the kingdom will endeavour to promote their circulation.

The trigonometrical survey of Great Britain, under the directions of the Ordnance Board, proceeds without interruption. The maps of about three-fifths of England and Wales are already completed. In the

course of the summer, the British surveyors are to be joined by two eminent French Academicians, with a view of connecting the trigonometrical surveys of the two countries, and thus not only attaining a greater degree of geographical accuracy, but obtaining, perhaps, a more satisfactory solution of the problem respecting the true figure of the earth. The French gentlemen appointed to attend Colonel Mudge are M. Biot and M. Arago.

Four new and hitherto non-descript species of deer, are now exhibiting in the King's Mews Riding-house. They have been brought from the Upper Missouri country in North America.

A stone is said to have been lately found at Pompeii, on which the linear measures of the Romans are engraved.

#### *Chimney Sweeping.*

The Committee of the Society for preventing the necessity of employing climbing boys in sweeping chimneys, congratulate the public on the satisfactory results of the meeting held in June last at the Mansion-house. The attention of the public and of parliament has thereby been called to the subject. In the mean time, the Committee are using every effort in their power to diffuse the knowledge, and induce the adoption, of the method of cleansing chimneys by mechanical means, which they think may in every case be safely and effectually substituted for infantine labour, the total abolition of which is the prime object of the Society. The practice itself they justly consider as abhorrent to the best feelings of human nature, especially when it is recollected, that children of four years old and upwards, who are its victims, can have no option as to embarking "in this horrid trade." Many of the persons engaged in this trade have agreed to use the mechanical means pointed out by the Society, the Society on that engagement furnishing each of them with a complete machine at half its cost. It is a remarkable fact, that the practice itself, which is now sought to be abolished, is not more than a century old even in this country. It has only been introduced within the last twenty or thirty years in Edinburgh, and during the same period has been gaining ground in the United States. But with the exception of Paris, where it has been partially adopted, it is said to be wholly unknown on the Continent of Europe. The existing act of parliament imposes penalties on masters for employing servants or apprentices under eight years of age.



for not causing them to wear a cap with the name and abode of the master engraved on a brass plate; for suffering them to call in the streets before seven in the winter or five in the summer, or after noon at any time of the year; for not allowing them sufficient food, washing, lodging, apparel, &c.; for not causing them to wear clean dresses and attend worship on the Sabbath; or for forcing them to climb a chimney actually on fire. Not only every constable, but every humane person, should interfere when they witness the violation of any of these enactments, and carry the boys before a magistrate. The tract circulated by the Society details a great variety of cases of severe sufferings sustained by climbing boys.

Major-General Pates, an officer in the East India Company's service, has presented to the Company a commodious chapel, at Masulipatam, built at his sole expense, which is said to have cost 40,000 pagodas.

#### *East India College.*

Several debates have lately taken place in the East India Court of Proprietors, on the subject of their college in Hertfordshire. Many charges have been advanced, of which the tendency is to bring that seminary into disrepute, and to prepare the way, either for a great change in the system, or for the entire subversion of the institution. The proposition founded upon these charges was rejected by the Court: and on a review of the case, we have no difficulty in saying that it was properly rejected. Under the present circumstances of our Indian empire, it seems to be generally admitted, that the civil servants of the Company ought to be qualified, both by knowledge and good principles, for the various offices of the state. This object cannot be attained without an appropriate institution: and the establishments at Hertford and Calcutta, if placed under proper regulations, are well suited to the purpose.

The great argument against the college in this country, is derived from the alleged irregularities of the students. We much fear, that, after every precaution, irregularities will still be found at all places of public education: and however desirable it may be to introduce a system of absolute perfection, no system has yet been devised which is calculated to realize the hope. Some of the reasons which have been advanced in condemnation of the East India College, would be quite as conclusive against all our public schools, and both of our universities.

We find, however, that the plan upon which the college was founded, was, in one material point, liable to great objection. We cordially approve of the institution; we highly commend the system of instruction adopted in it; and we give full credit to the Court of Directors for their judicious selection of a principal and professors: but there was, in respect to the discipline, an original and radical error, which could hardly fail to be productive of very serious mischief. In all other seminaries of education, the paramount authority is vested in the persons who immediately superintend them: these persons have power to punish delinquents even by expulsion: and it is obvious, to every well-educated man, that without this power regularity and order cannot be maintained. Inferior punishments, unless rendered effective by the fear of expulsion, are childish and contemptible. In the East India College, the Directors alone were till lately the dominant body. However flagrant might be the outrages of the young men, and however systematic their violations of order, in no case could the offender be removed except by the determination of the court;—of that Court, which often consisted of the near relatives or guardians of the delinquents themselves, and always of their patrons; and which, in more instances than one, restored and sent out to India the very persons whom its own sentence had formally expelled. Hence arose, of necessity, a spirit of insubordination. It was created and cherished by the system; and although the power of enforcing discipline has at length been conceded to the gentlemen of the institution, so tardy has been the concession, so violent is the animosity against the college which seems to exist among some members of the East India Company, and of course so prevalent among the students will be the opinion of its instability, that the effects of the old system will probably long be felt. The recent debates are, on some accounts, very likely to increase the evil: and we shall never look upon the institution as permanently established, till the students shall possess the entire conviction that no interest in Leadenhall-street will shield them from the punishment of their demerits. To those who wish for a full and luminous statement of the whole question, we strongly recommend the pamphlet recently published by Mr. Malthus: it is written with the characteristic good sense and moderation of that gentleman; and unless we hear of much better arguments against it than those which have been produced in the Court of Proprietors, we shall continue to esteem it conclusive upon the subject.

## LIST OF NEW PUBLICATIONS.

## THEOLOGY.

Scripture and Reason the only Test of Christian Truth; a Sermon delivered at Lewin's Mead Meeting, in Bristol, Dec. 22, 1816; and published at the request of the Congregation; by John Rowe. 12mo. 1s.

Sermons preached in the Church of Kelmallie; by the Rev. John Ross, A.M. 5s.

A Familiar Exposition and Application of the Epistle of St. Paul to the Colossians. 12mo. 5s.

Prayers and Meditations, extracted from the Journal of the late Mrs. Trimmer. 12mo. 3s. or 1l. 5s. a dozen.

## MISCELLANEOUS.

A Catalogue of Books in different departments of Literature, on sale, by J. Noble, Boston, 6d.

A Catalogue of Books, chiefly second-hand, which upon inspection will be found to contain as large a Collection as any out of London; now on sale by Ebenezer Thomson, bookseller, Manchester. 3s.

A Catalogue of second-hand Books, published by W. Lowndes, 38, Bedford-street. 1s.

The Life and Studies of Benjamin West, Esq. by John Galt. 8vo. 7s.

Memoirs of the Life and Writings of the late Dr. Lettson, with a Selection from his Correspondence with the principal Literati and foreign Countries; by T. J. Pettigrew, F. L. S. 3 vols. 8vo. 1l. 16s.

Illustrations to the Battles of Waterloo and Quatre Bras. 1l. 1s. in a portfolio, or 4to. 1l. 11s. 6d.

Elementary Fortification; by Lieut.-Col. Pasley. 3 vols. 8vo. containing 1190 engravings. 3l.

A complete Set of Maps, composing a New General Atlas, ancient and modern, of imperial folio size; by Dr. Playfair. 5l. 5s.

Considerations on the Moral Management of Insane Persons; by J. Haslam, M. D. 3s.

A Cursory Inquiry into some of the Principal Causes of Mortality among Children. 2s. 6d.

Suggestions for the Prevention and Mitigation of Epidemic and Pestilential Diseases; by Charles Maclean, M. D. 3s.

Account of the Examination of the Elgin Box at the Foreign Office, Downing-street,

in a Letter to James Losh, Esq. by R. Tweddell. 2s.

A View of the Agricultural, Commercial, and Financial Interests of Ceylon. By Anthony Bertolacci, Esq. late Comptroller-General of Customs, and acting Auditor-General of Civil Accounts in that Colony. 8vo. 18s.

The Author of Junius ascertained from a Concatenation of Circumstances amounting to Moral Demonstration; by Geo. Chalmers, Esq. F. R. S. 3s.

Academic Errors, or Reflections of Youth; by a Member of the University of Cambridge. 5s. 6d.

The Oxford University Calendar, 1817, corrected to December 31st, 1816. 5s. 6d.

The Fall and Death of Joachim Murat; by T. Macirone, his A. D. C.

The Art of Talking with the Fingers, for the Use of the Deaf, or Deaf and Dumb, with corrections, improvements, and additions. Very neatly engraved on a Card. 1s.

Ethical Questions; or, Speculations on the Principal Subjects in Moral Philosophy; by T. Cogan, M. D. 8vo. 10s. 6d.

An Examination of the Objections made in Britain against the Doctrines of Gall and Spurzheim; by J. G. Spurzheim, M. D. 8vo. 2s.

Village System, being a Scheme for the gradual Abolition of Pauperism; by Robert Gaurley.

Plan of Reform on the Election of the House of Commons; by Sir P. Francis, K. B.

An Account of the Island of Jersey; containing a Compendium of its Ecclesiastical, Civil, and Military History; a Statement of its Policy, Laws, Privileges, Commerce, Population, and Produce; A Survey of the Public Buildings, Antiquities, and Natural History; together with some Detail respecting the Manners and Customs of the Inhabitants; by W. Plees, many years resident in Jersey. 1l. 1s.

Memoirs of the Ionian Islands. 8vo. 15s. with a large and original Map.

Memoirs of the Life and Writings of the Rev. Claudius Buchanan, D. D. late Vice-Provost of the College of Fort William in Bengal. By the Rev. Hugh Pearson, of St. John's College, Oxford. 2 vols. 8vo. 1l. 1s.



## RELIGIOUS INTELLIGENCE.

## MISSIONS OF THE UNITED BRETHREN.

WE have been requested, and with that request we very readily comply, to insert the following appeal to the public in behalf of the Missions of the United Brethren. Did we suppose that any thing we could say would strengthen their claims to the benevolent regard of our readers, we should certainly have enlarged on the subject. But, fearful of weakening the force of Mr. Latrobe's statement by any addition of our own, we shall content ourselves with expressing a hope that his confidence in the liberality of Christian Britain will not prove to have been misplaced.

## ADDRESS, &amp;c.

In the year 1814, it is well known that the accumulated distresses of the Continent affected all classes and descriptions of persons. The same calamities were severely felt in all the settlements of the United Brethren in Germany, Holland, Denmark, and Russia, and considerably diminished the contributions both of the Brethren's congregations, and of friends participating in the welfare and support of their missions among the heathen. Under these circumstances, an appeal was made to the religious public, by some very respectable persons in England, who became acquainted with the embarrassments under which this important concern laboured. That appeal was not made in vain, and the Committee, to whom the general management of the Brethren's missions is entrusted by their synods, feel how much they owe to the kindness and liberality of the numerous well-wishers to the spread of Christianity among the heathen, who very nobly stepped forward on this occasion, and, by their generous donations, contributed in a great measure to remove the existing difficulty. In this work of charity, benefactors of various denominations were united, exhibiting a most encouraging proof of the power of that Christian love which binds together the hearts of the people of God in supporting the cause of their Redeemer, however distinguished by various names and forms.

The present Address is occasioned by a similar necessity, and is in like manner encouraged by friends not of the Society, who are acquainted with the proceedings of their missions, and with the great difficulty of maintaining them. This indeed amounts almost to an impossibility, unless it shall please the Lord to incline the hearts of those to whom He has imparted the power, again to afford their generous assistance. The effects of that dreadful war, by which the Continent was wholly impoverished, trade annihilated, and even the common necessities of life in many instances withdrawn, are still felt by most classes, so as to render them unable, as formerly, to direct their attention to subjects beyond their own *personal* existence; while the settlements of the Brethren, though by God's mercy spared from total destruction by fire and sword, were so much exhausted, from being continually made the headquarters of different armies, that they were plunged into debt, and their usual sources of income, for some time, nearly dried up. The exertions of individuals, however, and of the congregations collectively, have not been wanting; and, though greatly reduced in means, they have done what they could to assist in preventing any relaxation in the prosecution of the work. Yet, with every exertion, it is impossible to meet the great and accumulated expenditure of the past years. The sum of about 4,000*l.* which, by the unexpected liberality of our brethren and friends in England, was collected in 1814 and 1815, was indeed a relief for which we cannot sufficiently thank the Lord, who thus disposed the hearts of so many benefactors to favour the Brethren's missions; but as the circumstances which then occasioned the deficiency remain unaltered, the Committee is again under the necessity of making their case known, and expressing a hope that their petition for help will not pass unregarded.

To shew how extensively the church of the United Brethren is employed in attempts to propagate the Gospel in the heathen world, and how long they have maintained their numerous missions in

different countries, the following statement is subjoined :\*

In St. Thomas	} 1732	{ 2	} 35
St. Croix			
St. Jan			
Greenland	1733	3	19
North America	1734	2	7
South America	1738	3	15
South Africa, renewed in 1792	} 1736	2	21
Jamaica			
Antigua	1754	4	10
Labrador	1756	5	12
Barbadoes	1764	3	28
Astrachan, renewed in 1815	} 1765	1	2
St. Kitts			
	1775	1	4

In the three Danish West India Islands, of St. Thomas, St. Croix, and St. Jan, the Brethren's congregations amount to about 12,200 souls; in Greenland to 1100; in Antigua to 12,000; in St. Kitts to 2,000. The congregations of Christian Indians in N. America suffered much both before and during the first American war. Great loss has been sustained by the burning of Fairfield in Upper Canada, the principal settlement among the Indians, which it will cost no small sum to repair.

God has been pleased to bless the mission at the Cape of Good Hope with much success. The forming of a third settlement is in contemplation, when means can be found to support it. About 1600 Hottentots constitute the two congregations at Gnadenthal and Gruenekloof; many more attend public worship; and in the interior there is a great desire among the heathen to receive more teachers. As the rooms used as a chapel in Gruenekloof have for some time been too small to accommodate the congregation and other hearers, and Government have kindly granted permission to build, the erection of a new chapel has been undertaken, though at present the state of the finances scarcely warrants the undertaking.†

\* The first column of figures shews the year in which the mission commenced; the second, the number of settlements belonging to each; and the third, the number of Missionaries employed in them.

† The Rev. Mr. Latrobe arrived in England in December last year, from

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Under these circumstances, they sincerely trust they will appear justified in again respectfully appealing to that British benevolence of which they have already experienced so generous a proof, and which is at all times so conspicuously manifested in every thing connected with the spread of the Redeemer's kingdom, that they may still be enabled to make the saving name of Jesus known to the heathen world. The assistance thus afforded will surely not be unrewarded by Him to whom the mite of the poor but cheerful giver is as acceptable as the offerings of the more opulent, for "the Lord looketh on the heart."

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The Report states, that the success of the Society's undertaking has far surpassed every anticipation, and has been so marked as to produce a growing harmony of sentiment on the subject. The prejudice at first entertained by many persons against Gaelic schools, has been triumphantly overborne by the evidence of facts, and the conviction increases daily, that the plan of the Society is the best that could be adopted for conveying to the poor Highlanders that knowledge which alone can make them wise unto salvation. A few extracts from the Report will abundantly confirm this view of the case.

1. Torraston, Island of Coll.—The clergyman's report states, that on an examination he found the number of scholars to be 68; that the upper classes read with ease and promptitude; and that all of them, by their progress and attention, afforded convincing proofs of the fidelity and diligence of their teachers. "In fine," he adds, "the whole of this day's transactions exhibited a pleasant prospect, demanding our fervent and humble thanks to the God and Father of our Lord Jesus Christ, and gratitude to

different countries, the following statement is subjoined:\*

In St. Thomas		2	
St. Croix	1732	3	33
St. Jan		2	
Greenland	1733	3	19
North America	1734	2	7
South America	1738	3	15
South Africa, renewed in 1792	1736	2	21
Jamaica	1754	4	10
Antigua	1756	5	12
Labrador	1764	3	28
Barbadoes	1765	1	4
Astrachan, renewed in 1815	1765	1	2
St. Kitts	1775	1	4

In the three Danish West India Islands, of St. Thomas, St. Croix, and St. Jan, the Brethren's congregations amount to about 12,200 souls; in Greenland to 1100; in Antigua to 12,000; in St. Kitts to 2,000. The congregations of Christian Indians in N. America suffered much both before and during the first American war. Great loss has been sustained by the burning of Fairfield in Upper Canada, the principal settlement among the Indians, which it will cost no small sum to repair.

God has been pleased to bless the mission at the Cape of Good Hope with much success. The forming of a third settlement is in contemplation, when means can be found to support it. About 1600 Hottentots constitute the two congregations at Gnadenthal and Gruenekloof; many more attend public worship; and in the interior there is a great desire among the heathen to receive more teachers. As the rooms used as a chapel in Gruenekloof have for some time been too small to accommodate the congregation and other hearers, and Government have kindly granted permission to build, the erection of a new chapel has been undertaken, though at present the state of the finances scarcely warrants the undertaking.†

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you, the instruments in his Divine hand, of doing such good to the poor and needy. With much pleasure I observed a girl, seventeen years of age, reading the Epistle of Paul to the Galatians, who had not known a letter at the beginning of the session. The people in this district seem grateful for the liberal share of your bounty they have already enjoyed, and eagerly solicit that your school may be continued among them."

2. Arinagower, Island of Coll.—The report of this school states as follows:—"Of 78 scholars attending your school here, 22 are reading the Bible. This class read with ease and accuracy. The other classes acquitted themselves much to the minister's satisfaction, and the examination of the whole afforded me great pleasure. Of the above number, 16 are married persons, who, notwithstanding the disadvantage they laboured under during the last session, are in a fair way of doing well should they persevere."

3. Bracadale, Isle of Skye—The Rev. John Shawe writes of this school, "What I am anxious that you should know is, the good that has been done by the school, and the interest that it has excited. The children themselves seem to have a pleasure in attending it: they pressed me to hear from them more Psalms, and portions of Scripture, than I had time for: every face seemed to be animated, and every heart to beat with desire to excel in the various exercises to which they were called by their teacher. In course of visiting, and being called upon by the people, I also found that much good was likely to accrue from the parents employing the children in reading the Scriptures at home. And when in the school-house on Saturday, one of the inhabitants informed me, that he had been deputed by the rest to beg me to tell the Society, on my arrival in Edinburgh, how deeply they felt their obligations to them for the important benefit of teaching their children to read the Scriptures, and thus bringing the knowledge of salvation within the reach of their parents, who are unable to read for themselves."

4. Hustal, Isle of Skye—Speaking of the school at this place, the same clergyman says; "How can I tell you the delightful emotions with which I and a large congregation were filled, to hear, at the close of the service, 40 children of both schools

read the sacred Scriptures as perfectly as ever I heard them read, and in the most plain and impressive manner, none of whom could read them a short time before! I cannot express the interest about Divine things which appeared to be excited, and the enjoyment which it gave to the people to hear them, and to see so many copies of the word of God where hardly one was to be seen before. I hope that you will take it as a sufficient proof of the teacher's success and diligence, *that about 20 who never knew a letter before his arrival amongst them, can now read the New Testament as well as I could wish to hear it read.* His school, as you will see by his report to you, is very numerous, and thrives beyond all expectation. There is a visible change to the better upon young and old all around it. The Scriptures read by the teacher and scholars are, by the blessing of God, diffusing their benign and sanctifying influence; and thus the blessing of those that were ready to perish for lack of knowledge is coming upon the Society."

5. Greenyard, Kincardine, Ross-shire.—"I found there," says the Rev. A. Macbean, "a crowded school, of all ages—79 in number. The progress they have made, during the winter session, is very great, indeed surprising. Their teacher seems to have been at pure pains with them; as many who, four months before, could not read a word in Gaelic, now read the Old and New Testament with ease and propriety. *Some who have fought the battles of their country, spilt their blood and lost their limbs in its service, attended this school.* Retired on a pension, they are now devoting their leisure hours to learn to read the Gospel of peace, and have made very great proficiency. In short, the schools have been a blessing of inestimable magnitude to the parish: the seed has been sown in part, the fruits begin to appear; and, I trust, the harvest will be abundant, and greatly conduce to the glory of God!"

6. Dingwall.—The Rev. Alexander Stewart thus writes: "It is with much satisfaction that I find myself called upon, at the end of another session of our Gaelic school, to repeat the testimony which I formerly bore to its utility, and to the gratitude of the inhabitants to the benevolent directors who appointed it so long to this station.

"The returns of the teacher will shew



the number and progress of the scholars. From 200 to 300 persons have been taught to read the word of God in their native tongue; and not only to read but to reverence the Scriptures, and to refer to them in the common duties and ordinary occurrences of the day."

"I request you will be pleased to communicate to the gentlemen of the Gaelic School Society, our very grateful acknowledgments for their continued kindness, and our earnest prayers for the farther success of their pious and humane scheme. We are now on a plan of getting a school erected on a *permanent* foundation, which, along with other objects, shall include all the advantages connected with the Gaelic School. The *conviction of the utility* of such an establishment, and *the spirit which prompted* its execution, certainly took their rise from the school stationed here by your benevolent society, and I am happy to have to communicate so encouraging a testimony to the beneficial effects of their labour of love."

Mr. Stewart communicates also some very interesting facts to shew the general improvement produced in his parish by means of the Society's school. No less striking are the following:—

"In two populous townships," says the Rev. Dr. Ross, "at the distance of *twelve* miles from the parish church, and in some measure detached from the whole world, where, one year ago, except in the house of the principal tenant, a single Bible was not to be found, now there is not a house in which a portion of the word of God is not read and his worship performed twice every day. The thing is scarcely credible—but the hand of God is in your labours, and the annals of time will not record the immensity of good which you have done."

"After an examination at Glencalvie, an old man in particular," says the Rev. Mr. McBean, "thanked God, in most expressive terms, for what he had spared him to see. 'I remember,' said he, 'when there were only *three* Bibles in all Strathcarron, Glencalvie, and Strathcullanach—an extent of strath measuring fully twenty miles in length, if taken in a straight line—and only three men in the vast population they *then* contained, who could read the word of God! And now every child can read it—every house contains one or more Bibles,

and those who cannot read themselves have daily opportunity of hearing it from some inmate of the family.'"

The Society's Report closes with an appeal to the public on the subject of its funds. The expenditure of the year, owing to the extensive and successful efforts of the Society, has amounted to nearly 2200*l.* while the total receipts have not exceeded 1250*l.* This large deficit forms a loud call on British Christians generally, and especially on the natives of the Islands and Highlands of Scotland in all parts of the world, blessed as many of them are with affluence, to assist in rescuing their brethren from the depth of ignorance, and communicating to them the blessings of Christian light. "Can any thing," the Committee justly and feelingly observe, "be more momentous than the salvation of our brethren? Even the soul of a stranger ought to be deemed by us of incalculable value; but those whom you are endeavouring to introduce to the knowledge of a Saviour—are they not our own blood; the members of the same national family? Can we think with indifference of that almost tangible darkness in which so many of them are involved? Secluded from the more enlightened portion of the land by those stupendous ramparts which the beams of the summer sun can scarcely overshoot, our countrymen had wandered far from man, and still farther from their God. Unacquainted with the use of language, excepting as it might be necessary for conducting the limited intercourse connected with vegetative life, those stores of knowledge which expand the intellect, enlighten the soul, and elevate man in the scale of being, were shut up from them by impenetrable bars—like the heathen, many of them ignorant of the Word of life, were thus deprived of the enjoyment of the second best gift of God to man. Such was the desperate nature of the malady.—What was the nature of the remedy applied by you? You sent teachers amongst them with the Bible in their hands—the treasure and the key which disclosed it were presented together. You penetrated the deepest recesses of their mountains; and in those dells where the sun of nature rarely gladdens with his smiles the deep-shaded hamlet, the Sun of Righteousness has shone forth in the splendour of his glory. You have now completely organized the establishment: your depots furnish a constant supply of the Scriptures; and the spreading influence of your teaching has already

demonstrated the great advantage of circulating schools. In the course of a few years, you will have perambulated the country; and, under the influence of that gracious Being, who has already so manifestly blessed the progress of the work, this moral wilderness may assume the appearance of the fruitful field—this desert may yet blossom as the rose. Such being the object, and such the means, your Committee cannot distrust the public feeling so much as to suppose, that, even at the expense of some temporary privations, this great work will be neglected or abandoned.

“Should, however, contrary to the expectation of your Committee, the public bounty in the ensuing year prove inadequate to the present establishment, you will have no alternative. Your duty, though the most painful one you have ever had to perform, will be to yield obedience to the public decision. You must, in that case, submit to the relinquishment of a considerable number of your schools; and steeling your hearts as men and as Christians, you must withdraw your palsied hand from their supplicating grasp, and resign to that perilous state of ignorance and apathy from which you fondly hoped to rescue them, many of our brethren who are looking up to you for the Scriptures of truth, and who are, perhaps, even now praying for a blessing from God on the head of those whom they believe to be sending this precious treasure amongst them. But it is impossible that such a picture can be realised,—that such a painful task should be imposed upon you.—Britain has been honoured by the Almighty as his instrument in doing good to mankind at large;—Britain will not, cannot, thus leave her own children to perish;—give publicity to your plan,—to your success,—to your wants,—and your Committee rest assured that those wants will be supplied.”

Surely no British, and especially no Scottish, above all no Highland, heart can resist this appeal. We shall only add to it the notice, that subscriptions are received, in London, by William Allen, Esq. Ploughcourt, Lombard-street; Messrs. William and Thomas Christy, No. 36, Gracechurch-street; Richard Phillips, Esq. East-street, Red Lion-square; Jos. Reyner, Esq. No. 50, Mark-lane; R. Steven, Esq. Thames-street; Mr. Jos. Tarn, East-street; Rev. Alexander Waugh, D.D. Salisbury-place;—in Liverpool, by Samuel Hope, Esq.; and in York, by Mr. Thomas Wemyss, Academy.

## CHURCH MISSIONARY SOCIETY.

The Corresponding Committee of this Society, at Calcutta, has taken into its service two native Christians, who are employed at Meerut to read the Scriptures and superintend the schools. One of these, Permunund, was first converted to the Christian faith by Mr. Chamberlain, the Baptist Missionary. He had not, however, been baptized by Mr. C., as he wished to have his infant son baptized with him. He had, therefore, declined baptism at the hands of Mr. C., but sought it from our Church. At Meerut he was employed by the same lady (the wife of an officer) who has presented to the public the affecting story of “Henry and his Bearer,” and who is now in England, in reading the prayers of the Church of England, and the Scriptures, in Hindoostanee, to a small congregation chiefly composed of natives, who used to assemble in a room in her garden. He not only read but explained the Scriptures to those who attended; and his expositions are said to have been very satisfactory.

“In February, 1815,” this lady writes, “Mr. Thomason arrived at Meerut; and, at my entreaty, appointed Permunund as a schoolmaster in the city of Meerut, under the Church Missionary Society, with a salary which included the services of himself and his brother. A room over the gateway of that ancient city was procured for his school, by favour of the judge; and many of the old scholars and pupils of Mr. Bowley flocked to him.

“After his appointment in the school, Permunund continued to come to us for instruction, his brother assisting him in the school. He performed Divine Service in our chapel as usual; and brought his boys to the service, and also to be examined in their progress.

“Our chapel now began to be filled by our own Mussulman and Hindoo servants, and our school-boys, with those of Permunund, from the city. Every one behaved with the greatest decency, and seemed to take delight in hearing him.

“It now became common to see the servants, in different parts of the house and garden, spending their time in learning to read the Scriptures; and one man, in particular, always carried a copy of



the Gospel of St. Matthew in his girdle, and, during the intervals of his work, sat down and read his two chapters. He knew no more, when we left Meerut.

"Permunund appeared to me to be a man of a quick and lively imagination; and had a manner of expounding Scripture particularly adapted to the natives, and sometimes highly beautiful. It appeared to me that he was better fitted for preaching and expounding to grown persons, than for teaching children; although the children in his school made a very fair progress, whilst we remained at Meerut."

This lady left Meerut in June, 1815. A letter, however, has been received from the Chaplain on that station, an active friend of the Society, dated a year later; namely, in June, 1816; which states, "We have here a little Indian church, which, as yet, I can only superintend occasionally. Permunund, a converted Hindoo—a sincere, devout, and simple Christian—is the school-master, and teaches about thirty natives to read the Scriptures, expounding them in a very modest way, and with much genuine feeling. He has also a school of young children who attend him. He receives a monthly stipend from the Church Missionary Society. The poor fellow seems to be lifted to a new state of existence by our arrival. He has been languishing, without countenance, under a temporary cloud; which we have fully swept away, by an open investigation of the circumstances of his case."

#### (LONDON) MISSIONARY SOCIETY.

Six Missionaries from this Society reached Madras on the 26th of August. Two of them proceeded thence to Calcutta, and one to Bellary, to assist Mr. Hands. One was destined to remain with Mr. Loveless, at Madras, where a missionary chapel has been erected, with a missionary free-school attached to it, in which between one and two hundred boys are daily taught to read the oracles of God. At Bellary, Mr. Hands has four native schools under his care, which are said to prosper, and he intends to increase their number. He was about to begin to preach in the Canara language. In the mean time he preaches in English, and is attended by many Europeans and by some natives. Considerable good appears to be effected among the European soldiery. Mr. Hands has com-

pleted the translation of a third Catechism, and a large collection of Scripture Extracts.

At Amboyna, Mr. Kan preaches in Malay to considerable congregations. Many of the masters of slaves have requested him to undertake the instruction of their slaves, finding that the instructed slaves are more faithful and diligent than the others. He had spent about a month in preaching the Gospel in the island of Banda; a great part of the population of which, as well as of Amboyna, is nominally Christian; but has for a long time been neglected. Their anxiety, however, to possess the Scriptures is very great. "There are thousands," he says, "who would part with all they possess to obtain a copy of the Bible in their own tongue;\* and if they hear I am to preach in Malay, which is at present more my business than preaching in Dutch, many collect together two hours before the service begins."

A deputation from the (London) Missionary Society, consisting of the Rev. D. Bogue and the Rev. W. Bennett, has visited Holland, in order to confer with the Netherlands Society for Missions, on the best means of advancing the interests of the kingdom of Christ in the world. That Society is approved by the National Synod, and has the countenance also of the government. It has instituted a seminary for the education of Missionaries, at which six students are already placed. The attention of the Society had been drawn to the coast of Guinea, the West Indies, and Surinam. The deputies urged also upon their consideration the strong claims of the East, especially of Java, Amboyna, and their dependencies, and a determination was expressed to send Missionaries thither. A Mission to Irkutsk, in Russia, was also contemplated.

#### CHRISTIANITY IN INDIA.

We have much pleasure in transcribing from the Missionary Register for January, the following extract from a work recently published, entitled "Sketches of India," which is attributed to a writer of great authority. It gives an account of what he himself witnessed of the proceedings of

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\* The British and Foreign Bible Society are now printing, in this country, a large impression of the Malay Scriptures.

Mr. Chamberlain, one of the Baptist Missionaries, during a great fair at Hurdwar in the neighbourhood of Sirdhana. The writer observes, "During the greater part of this fair, which lasted nearly three weeks, a Baptist Missionary (Mr Chamberlain) in the service of her highness the Begum Sumroo, attended; and, from an Hindoostanee Translation of the Scriptures, read daily a considerable portion. His knowledge of the language was that of an accomplished native; his delivery impressive; and his whole manner partook much of mildness and benignity. In fine, he was such as all, who undertake the arduous and painful duties of a Missionary, should be. No phrase, no language, which could in any way injure the sacred service he was employed in, escaped his lips. Having finished his allotted portion, on every part of which he commented and explained, he recited a short prayer, and concluded the evening by bestowing his blessing on all assembled.

"At first, as may be expected, his auditors were few; a pretty convincing proof, when 60,000 were collected, that it was not through mere curiosity that they subsequently increased. For the first four or five days, he was not surrounded by more than as many Hindoos: in ten days (for I regularly attended) his congregation had increased to as many thousands. From this time, until the conclusion of the fair, they varied; but never, on a rude guess, I should fancy, fell below eight thousand.

They sat around, and listened with an attention which would have reflected credit on a Christian audience. On the Missionary retiring, they every evening cheered him home, with 'May the Padre (or Priest) live for ever!'

"Such was the reception of a Missionary at Hurdwar, the Loretto of the Hindoos, at a time when five lacks of people were computed to have been assembled, and whither Brahmins, from far and near, had considered it their duty to repair. What was not the least singular, many of these Brahmins formed part of his congregation. They paid the greatest deference to all that fell from him; and when in doubt, requested an explanation. Their attendance was regular; and many whose countenances were marked, were even the first in assembling.

"Thus, instead of exciting a tumult, as was at first apprehended, by attempting conversion at one of the chief sources of idolatry, Mr. Chamberlain, by his prudence and moderation, commanded attention; and, I have little doubt, ere the conclusion of the fair, effected his purpose, by converting to Christianity men of some character and reputation."

We have received the 30th Number of the Periodical Accounts of the Baptist Missions, to which we shall take an early opportunity of attending.

## VIEW OF PUBLIC AFFAIRS.

THE only foreign occurrences which claim to be distinctly noticed in our view of public affairs for the present month, are—the election of Mr Monroe, formerly the American Envoy at this court, to the Presidency of the United States, by a large majority of votes; and the restoration of prince Talleyrand to the favour of Louis XVIII. He has resumed his office of grand chamberlain at the Thuilleries, where his attendance had for some time been dispensed with.

Among the foreign occurrences of the month, may also perhaps be classed the intelligence which has been received from

China, but which has not yet been presented to the public in an authentic shape, and may therefore be liable to some doubt. It states, that the mission of Lord Amherst had failed in accomplishing its object, and that he was on his return to Canton, without having succeeded in obtaining an interview with the Emperor, who would not admit him into his presence unless he consented to the customary prostrations. At the same time, some differences are said to have arisen between Captain Maxwell, of his Majesty's ship *Alceste*, and the Chinese authorities at Canton, which had produced acts of violence on both sides. Apprehensions appear to be entertained that



an interruption of our intercourse with China may be the effect of this transaction. We trust that the next arrival from that quarter will dissipate these fears.

Another point to which it may be proper briefly to advert, is the discussion which has arisen respecting the treatment of Bonaparte at St. Helena. A person belonging to his suite, of the name of Santini, has arrived in England, and has published a Memorial which had been addressed by General Montholon to Sir Hudson Lowe, the governor, accompanied by some farther statements of his own. The obvious purpose of this publication is to excite an interest in this country in favour of Bonaparte; and it is sufficiently evident, that in the pursuit of this object *effect* alone is studied, and not *truth*. The situation of Bonaparte is necessarily a situation of restraint. He is a prisoner, and a prisoner under very peculiar circumstances. In such circumstances it requires but the exercise of a very moderate portion of ingenuity to invest his fate with interest, and to call forth feelings of commiseration in his favour. By keeping out of view the enormities which may have condemned an individual to the gloom of a dungeon; by slightly exaggerating or dexterously colouring admitted facts; and by exhibiting as real some of those touching operations of the mind which may exist only in the imagination of the writer; a sympathy might be excited for the sufferings of the very worst criminal—even for the murderer of the family of Marr, or of Williamson. In the case of Bonaparte, the publication of Santini has led to a discussion in the house of lords, and to explanations on the part of lord Bathurst, the secretary of state, which appear to us to have effectually removed the impressions produced by that work. Most if not all the evils of which Bonaparte complains, are either inseparable, in the nature of things, from a situation of restraint and confinement, or are the direct consequences of his own pride and obstinacy. He sullenly refuses, for example, to extend his ride beyond a certain limited distance (about a mile and a half,) because, if he passes that limit, he must be accompanied by a military officer of the rank of captain; and then he complains bitterly that his health suffers from his not being allowed a wider range. The only complaint that appears to us not to have been satisfactorily explained, is the scanty measure in which French wine, which forms, as is well known, the common beverage of Frenchmen, is stated to have been dealt out to him and his attendants. It would seem

right to allow them an abundant supply of that article, instead of limiting them to six bottles a day.

The metropolis has continued in a state of tranquillity during the past month, if we except some clamorous expressions of popular feeling excited by the execution of John Cashman, one of the persons actively engaged, on the 2d of December last, in plundering the shop of Mr. Beckwith, the gunsmith, of arms. The last moments of this unhappy man were marked with an imposing fearlessness, accompanied by a hardened levity of behaviour, which was quite appalling, considering the circumstances in which he was placed. He rejected all spiritual counsel or assistance, joined in the shouts and exclamations of the populace, and went out of the world in the act of cheering them to perseverance in the *cause*, meaning of course the cause to which he fell a victim. We do not intend to discuss the expediency of capital punishments in general; but certainly it forms a considerable objection to the public exhibition of them, in cases like the present, that they may be employed to counteract the very ends of punishment.

In Somersetshire, some disturbances occurred among the coal-miners about the beginning of the month, but they were repressed by the firm and at the same time conciliating conduct of the magistrates, without leading to any fatal results. At Manchester, the disposition to insubordination assumed a more serious, because a more deliberate and systematic, appearance. Preparations having been previously made, a large assemblage took place, by public notice, of labourers and manufacturers, provided with blankets and other necessities; who met for the purpose of proceeding in a body to London, with a petition to the prince regent for the redress of their grievances. It was expected that the deputation would have consisted, in the first instance, of at least 10,000 individuals, to whose number considerable additions were looked for in the course of their march. A large body of the petitioners had actually commenced their journey, when the civil power thought it necessary to interfere, and to prevent their further progress. About 250 of these misguided individuals are said to have been arrested and sent to prison. What the issue would have been, had they been allowed to proceed on their wild and infatuated expedition it is impossible to say; but the probability is, that it would have been highly disastrous to the parties themselves, to say nothing of the

danger threatened to the public peace. Their means of subsistence must have failed before they could accomplish their journey; and marching in such imposing numbers, they probably would not have been very scrupulous as to the mode of supplying their wants: and on the most favourable supposition, no benefit whatever could have resulted from it, to compensate for the expense to themselves, and the alarm to the public, of such a novel and hazardous enterprise. A few individuals have also been arrested at Glasgow, suspected of treasonable practices.

In parliament, the measures of security proposed, by lord Castlereagh, to be taken against our domestic dangers, have all been adopted by large majorities. These are, first, the suspension of the Habeas Corpus Act until the 20th of July next; an act for the prevention of seditious meetings, similar to that which passed in 1795; and an act for punishing the seduction of sailors or soldiers from their allegiance to his majesty. It is not our purpose to discuss the policy of these different enactments. We are

persuaded that vigorous measures of precaution had become indispensable; and we entertain no great apprehensions, that open as all the acts of government are to parliamentary animadversion, and deserving as is the existing government of credit for its moderation, any evil can flow from the increase of power entrusted to it, which ought to be regarded as countervailing, in any sensible degree, the advantage likely to be produced, under existing circumstances, by such an increase, in completely securing our internal tranquillity.

An effort has been again made to induce government to abandon the lottery as a measure of finance, but without success. We were happy, however, to perceive, in the speech of lord Castlereagh, a recognition of the immoral and consequently injurious tendency of this method of raising money; and an admission, that if a convenient substitute could be found for it, it ought to be given up. We may therefore regard the extinction of this public nuisance as not very distant.

## ECCLESIASTICAL PREFERMENTS.

Rev. Paul Belcher, M.A. Mathfield V. co. Stafford.

Rev. John Hull, M.A. Shillington V. co. Bedford.

Rev. Mr. Strong, M.A. one of the Select Preachers before the University of Oxford, *vice* Dr. Stone.

Rev. William Michell, Llantrissant V. co. Glamorgan.

Rev. Matthew Hill, Morton Jeffries V. co. Hereford.

Rev. Thomas Hill, a Vicar-Choral of Hereford Cathedral.

Rev. R. Lewis, Musbury R. Devon.

Rev John D. Perkins, East Teignmouth Perpetual Curacy, Devon.

Rev. John R. Fletcher, Gruetheke, otherwise Quethioke V. Cornwall.

Rev. Henry Robinson, B.A. Otley V. and Farnley Perpetual Curacy, co. York.

Rev. Samuel Whitlock Gandy, M.A. Kingston upon Thames V. Surrey, *vice* Savage, deceased.

Rev. Philip Durham, M.A. a Minor Canon of Ely Cathedral, *vice* Stephens, deceased.

Rev. W. Molesworth, Beauworthy R. Devon, and St. Breake R. Cornwall.

## ANSWERS TO CORRESPONDENTS.

T.F.B.; φιλομαθης; ψψ; S.M. BENEVOLUS; M.; C. PALMER; I. L.; have been received. The details furnished by C. S. could not be inserted in this month's Number; but it is intended that they shall appear in the next.

CEPHAS; PAULINUS; C. C.; M. E. G.; CANDIDIOR; and SELECTOR, will obtain a place.

The compositions transmitted by J. D. certainly indicate both feeling and piety. One or two of them will probably appear.

We agree with B. that the British Review deserves every encouragement. It seems to us to be conducted on Christian principles.